



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

יהוה

INSTITVTIO THEOLOGICA

ANDOVER FUNDATA MDCCCVII

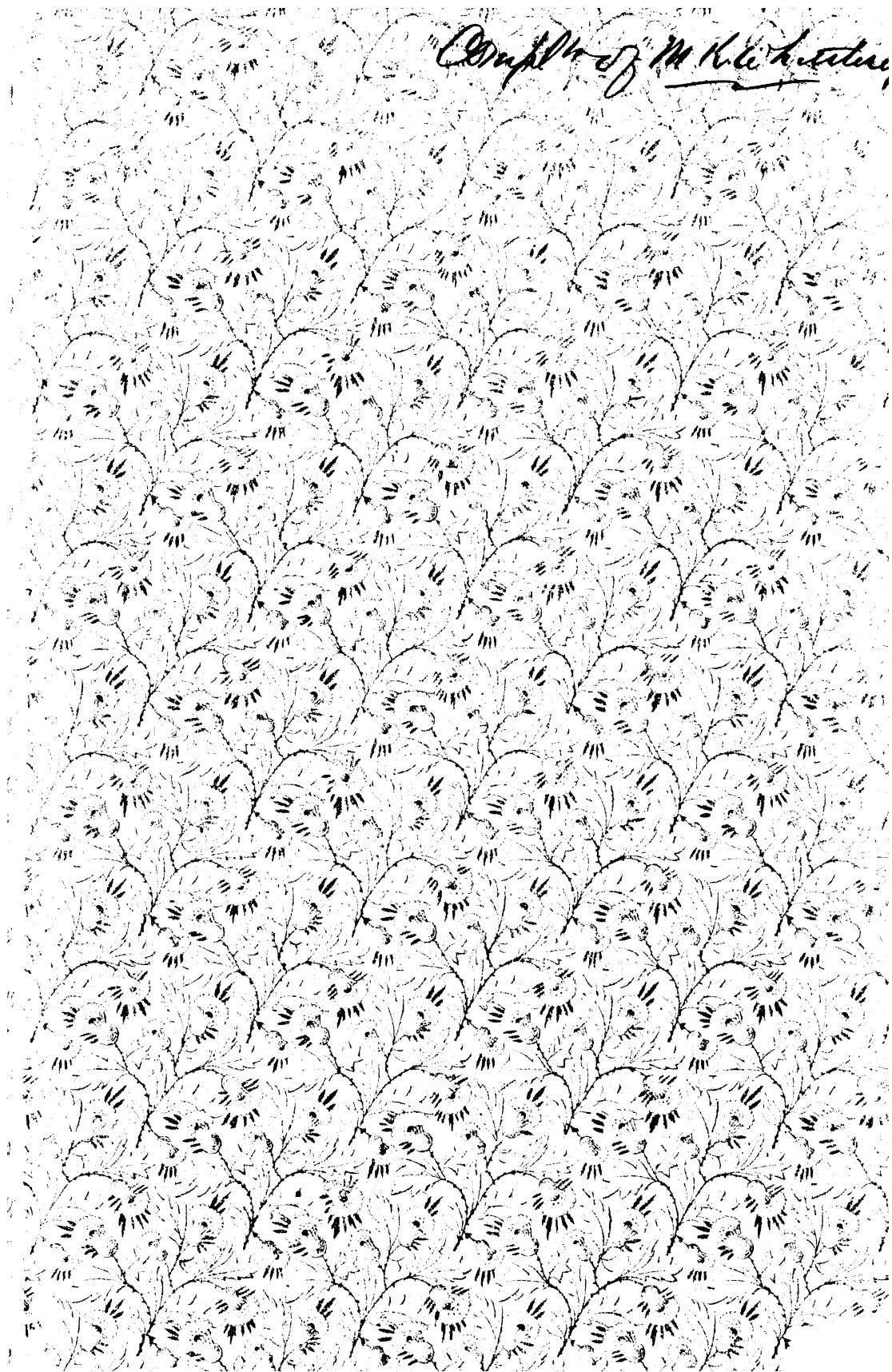
*The Gift  
of  
Rev. M. K. Whittlesey, D.D.*



ΑΚΡΟΓΩΝΕ

ΟΥ ΧΡΙΣΤΟΥ

Copyright of M. K. K. K. K.





---

IN COMMEMORATION

FIFTIETH ANNIVERSARY

OF THE

ORGANIZATION

OF THE

GENERAL  
CONGREGATIONAL  
ASSOCIATION

.....OF ILLINOIS.

---

PUBLISHED BY THE ASSOCIATION.

---

OTTAWA:  
REPUBLICAN-TIMES PRINTING HOUSE.  
1894.

*The Life*  
*of*  
*Rev. M. K. Whittlesey, D. D.*

COMMITTEE OF PUBLICATION.

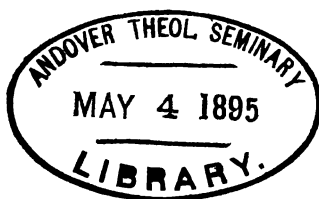
REV. M. K. WHITTLESEY, D. D.

REV. H. N. HOYT, D. D.

REV. G. S. F. SAVAGE, D. D.

PROF. H. McD. SCOTT, D. D.

REV. J. D. WYCKOFF.



*47,342*

BK  
7148  
.I4  
E4



**FIRST CONGREGATIONAL CHURCH,  
OAK PARK, ILL.**





## INTRODUCTORY.

At the meeting of the General Congregational Association of Illinois, in Canton, 1893, "it was by vote ordered that the Programme Committee, in preparing the programme for next year, recognize the fact that it is the fiftieth anniversary of our State Association, and provide for some suitable commemoration of that fact." The Programme Committee was Rev. Walter M. Barrows, D. D., of Rockford; Rev. Samuel H. Dana, D. D., of Quincy; Rev. George H. Wilson, of Hinsdale. The churches in Oak Park and Ridgeland united in inviting the Association to meet with them in the church edifice of the Oak Park Church. The programme for the memorial exercises, accepted and adopted by the Association, named Wednesday, May 23, 1894, as the time, with order for proceeding as follows: Devotional Meeting, Rev. John B. Fairbank, Waverly; The Record of Fifty Years, Rev. M. K. Whittlesey, D. D., Ottawa; The Pioneer Ministers, Rev. J. M. Sturtevant, D. D., Aurora; Fifty Years of Theological Development, Rev. E. F. Williams, D. D., Chicago; Influence of Congregational Churches on Schools and Colleges, Rev. Richard Edwards, LL. D., Bloomington; Influence of Congregational Churches on Theological Education, President Franklin W. Fisk, D. D., Chicago; Fifty Years of Home Missions, Rev. Jos. E. Roy, D. D., Chicago; Fifty Years of Sunday-School Work, R. E. Jenkins, Esq., Chicago; Then and Now, Reminiscences, Rev. Geo. S. F. Savage, D. D., Chicago; Our Fifty Years of Foreign Missionary Work, Rev. Moses Smith, Glencoe; Fifty Years of Church Building in Illinois, Rev. Eli Corwin, D. D., Chicago; Congregationalism in Southwestern Illinois, Rev. William A. Collins, Quincy.

The afternoon of the day following, "Woman's Hour" was set apart for kindred themes, under the general topic, Fifty Years of Woman's Work in Illinois: Mrs. Isaac Clafin, Lombard; Mrs. Hiram Foote, Rockford; Miss Sara F. Anderson, Rockford College; Mrs. A. E. Arnold, Avon. For the evening of Thursday, closing exercises, The Message of the Past to the Present, The Church and the University, Rev. I. N. Rubinkam, D. D., Chicago; The Message of the Past to the Present, The Church and the People, Rev. Jean F. Loba, D. D., Evanston.

At an early period in the reading of the Jubilee Memorial Papers it

was suggested by Prof. S. I. Curtiss, that these papers presented be printed. The suggestion ultimately took form, as follows: "That the jubilee papers presented at this Association be carefully condensed and edited by a committee of five appointed for said purpose, of whom the Registrar shall be one, and these papers be printed in pamphlet or such other form as may seem to the committee best. The committee is also requested to add and publish such other papers as may command themselves on the ground of historic fact and value." The committee appointed by vote of the Association for this purpose was: Rev. M. K. Whittlesey, Rev. H. N. Hoyt, Rev. G. S. F. Savage, Professor Hugh McDonald Scott, Rev. J. D. Wyckoff.

Some persons on the committee leaving the State soon after the close of the meeting of the Association, a full attendance for conference could not be had till October. As result of such conference these papers are given to the public. Others, at the suggestion of and in accordance with the wishes of their authors, are withheld.

## THE RECORD OF FIFTY YEARS.

BY REV. M. K. WHITTLESEY, D. D.

Congregationalism, as an evangelizing force, began its work here in 1812. Rev. Samuel J. Mills, with Rev. John Schermerhorn, sent by Eastern societies on an exploring tour to the West and Southwest, passed on horseback through the southern part of Illinois. In 1814, on a second tour, Mr. Mills, accompanied by Rev. Daniel Smith, over nearly the same route, namely, through Pennsylvania, Virginia, Ohio, Kentucky and Illinois, entered St. Louis, a city of 2,000 inhabitants, three-fourths of whom were French Catholics. On Sabbath, Nov. 6th, they preached in a school-room, the first sermon preached on the west side of the Mississippi river. They were well received. The published reports of this exploration, read in New England, kindled a fervor of enthusiasm to evangelize the valley of the Mississippi. Illinois Territory at that time contained a population of about 25,000. Two-thirds of the Territory, all its northern portion, was the possession and home of the Indian. The next year, Dec. 20, 1815, Rev. Salmon Giddings, a native of Hartford, Conn., educated at Williams and Andover, ordained by Hartford North Association, was commissioned by the Connecticut Domestic Missionary Society for work in St. Louis and vicinity. After a thousand miles horseback journey through the winter, he arrived in St. Louis April 6, 1816, having preached along the way in New York, Ohio, Indiana and Illinois. After one and a half years' labor he organized (Nov., 1817) the First Presbyterian Church in St. Louis, with *nine* members, five of whom were from one Congregational family from New London, Conn. After eight years of hard labor, and several visits at the East for pecuniary help, he dedicated the first Presbyterian house of worship in St. Louis, 1823. Before the close of his life work, he had organized seventeen Presbyterian churches, of which about one-half were in Illinois.

In 1818 Stephen Bliss, a native of New Hampshire, graduate from Dartmouth, in class of 1812, having studied theology, failing in health started westward in search of a milder climate. He made his home in Southeastern Illinois, not far from midway between Olney and Vincennes, Ind. In 1819 he opened a Sunday-school. In 1823 he is ordained a minister and labors far and near efficiently, receiving support for three years, eventually, under the American Home Missionary Society. He did a great work.\* But like that of Giddings it was under the name of Presbyterianism. And such was the work of all the New

---

\* In Oct. 9, 1820, Mr. Bliss started afoot, with a rude knapsack, to return to New England for a wife. The journey of 1,200 miles he accomplished in fifty days. Was married January 9, 1821, and started West April 30th in a two-horse wagon, arriving after eight weeks "at the beginning of the barley harvest."

England missionaries here for more than twenty years after the beginning in 1812.\*

To illustrate, at a meeting of the Center Presbytery of Illinois, constituted in 1829, we find among those present (some coming 300 miles) Jn. Minot Ellis, Julian M. Sturtevant, Theron Baldwin, and Artemas Bulard sent by Massachusetts as Sunday-school Missionary, and Cyrus L. Watson. At this meeting they arranged to fill the entire State of Illinois with Sunday-schools. At a meeting of Ottawa Presbytery, in 1833, we find as members Rev. Messrs. Nath'l C. Clark, Flavel Bascom, Ralph W. Gridley, Lucien Farnham and William Kirby. All Congregational Ministers from New England. The American Home Missionary Society, after its organization in 1826, to 1833, had employed eighty-five years of labor in Illinois, at a cost of \$159 for each year's labor, in which not a Congregational church was formed, or a Congregational minister commissioned.

In 1833 a company of Christians in Mendon, not far from Quincy, was organized as a Congregational church under a Presbyterian minister (Sol. Hardy). A church was organized at Naperville without ministerial aid. One was organized at Jacksonville against the powerful dissuasion of Rev. Edward Beecher. "Two leading brethren, Elihu Wolcott and W. H. Reed, spent an evening on this matter of organization, with Mr. Beecher," said Dr. Sturtevant. "Brother Beecher did all he could to dissuade them, while I favored their principle. I said: 'We are too weak. Work on till we are stronger.' We could not shake their purpose. They said: 'This thing is determined on.' Beecher would not preside at their organization. I did so, reluctantly, from a feeling of chivalry. I vindicated their right, while I could not go with them. Being in some sense between (Presbyterians and Congregationalists) I got blows from both parties. Before, I was looked upon with favor and as a friend. Afterward I was treated coldly. Neither Beecher or I regarded the matter as expedient or wise." Mr. Sturtevant suffered odium and reproach all his life for the part he reluctantly took in presiding at that organization, though for twenty years after he remained in the Presbytery. Thus it was that Divine Providence overruled the ministry of that period, and Congregationalism had a name and an institution as a church in Illinois in 1833. "This thing is determined on," they said, these sons of the Puritans. Seemingly, like one of old, they had said: "In the name of our God we will set up our banners." Ps. 20:5.

The churches formed at Mendon, Jacksonville, Quincy, Griggsville

\*Said Rev. Wm. Carter: "When I came to this State in the autumn of 1833 I had no other thought than that of laboring entirely in the Presbyterian church, and to build up Presbyterian churches. The Presbyterians had, as they claimed, possession of the ground, and I had no other wish than that they should retain it. But one of the first things I found after coming to the State was that Congregationalists from New England claimed the right to form churches of their own order when they could do so without interfering with others." Memorial Illinois Association, 1832.

and Atlas undertook to form an association for acquaintance, sympathy and support, the next year, 1834. They met at Quincy, the delegates of four churches, and with them two of their ministers, but both the ministers (Asa Turner, Wm. Carter) were in Schuyler Presbytery. They agreed upon a Constitution, Articles of Faith and By-Laws, and submitted the same to the churches for their action, to be reported at the next meeting, the next year in October and at Jacksonville.

The churches along Fox River, stimulated by this movement in the Southwest, at the call of a licentiate laboring in one of them (Big Grove), came together in June and formed a union. This, too, was a union of churches. There was but one professedly Congregational minister to cooperate with them, and this licentiate, himself a graduate of Harvard, and from an Unitarian family. It is their record "that after full discussion they unanimously resolved that as a means of promoting the spiritual interests of the churches which we represent, and the spread of pure religion throughout the whole country, over which they are scattered, it is expedient to form an ecclesiastical body composed of Congregational ministers and Congregational churches, associated for mutual aid and counsel!" All honor to these men, with the faith of their fathers and their form of church order, proposing in the name of their God to set up their banners!\* They immediately drafted a Constitution, Articles of Faith, By-Laws, Rules of Business and Principles of Polity, and adopted them the next day. They also appointed the licentiate as their representative to carry their fraternal greetings to their brethren of the Quincy convention, when it should hold its meeting in October at Jacksonville, a horseback journey of 200 miles out and 200 back again. Would you know how many there were in this germinant spiritual household, this first formed Congregational Association of Illinois, sending their greeting by messenger to another family, 200 miles away? There were four churches, having in all, they say, sixty-six members; also temperance societies and Sunday-schools. But who will despise a day of small things? Even this brave little company, three years after, fearful for its own existence and usefulness, sends a plea, by messenger, to New England, for sympathy and recognition. Yet this same little company, eventually, from then till now, gathered into its union 170 Congregational ministers.

Nine years after those beginnings by Christ's people, the churches and their ministers in the Southwest again moved for a closer union. They

\* Soon, without concerted plan, Congregational churches began to be organized at various points widely separated from each other. The first movement seldom originated with the minister, but with communities of laymen. It is probable that in this way a large majority of the Congregational churches in this State originated. The ministers have not led in this matter, but followed. Congregationalism in Illinois is very largely the result of a spontaneous movement of the people themselves. The movement did not originate in one mind, or in a few minds in concert, but in the minds of ten thousand without concert, and under a great providential impulse. There was no one mind and no possible combination of minds that could have prevented it. Congregational Quarterly, April and July, '75.

came together at Farmington. Rev. Milo N. Miles, pastor there, and still living, writes me: "The summer of 1844 was phenomenally rainy. The roads were literally impassable in the months of May and June. The number present was small. With us all it was a day of small things. There was no great enthusiasm among those with whom I was acquainted. We were like dry sticks, too far separated to kindle readily or to burn freely. But the ministers who led in the movement, Kirby, Sturtevant, Carter, Parker, Pearson, &c., were earnest men, who labored faithfully and loyally in their work, true to Congregationalism and to the Master as well, as their work has subsequently demonstrated. They laid the foundations wisely and well, and to-day we see the ripening fruit of the tree they planted in that and all the States adjacent, and it waves like Lebanon." Thank God that he may live to see it! "And I am the only survivor of that elect company that gathered in my little church at Farmington fifty years ago. They are gone! All gone on before, I trust,

To the kingdom of love,  
Where the soul wears its mantle of glory!"

That these were wise and prudent men, "who laid these foundations wisely and well," is evidenced in that clause of their Constitution which reads: "Five members, with delegates, shall be a quorum for business, but a less number may adjourn!" They provided—to get away. These men, these "dry sticks," "among whom there was no great enthusiasm" in that year, known for decades after as "the year of high water" and "the sickly season," when there were almost "no roads" and few bridges, had come from the north, the south, from 70 to 100 miles, two days' ride in the saddle, to see each other's faces, and to bind themselves more closely together in the work of evangelizing the Mississippi Valley. They framed a Constitution. They set forth Articles of Faith with General Principles of Polity. It was a magnificent document. It has needed no change. It was a sublime thing in them, out here in the wilderness, to put their names to this statement, "There is but one spiritual order of persons in Christ's church." "Each particular church is vested by Christ, with the right to choose its own officers and regulate all its internal affairs." "We believe that the holding of our fellow-men as property is an immorality in practice, and the defense of it is a heresy in doctrine." "We believe that a credible evidence of conversion to Christ is a prerequisite to membership in His church." Their work being done, these nine ministers and five delegates from the churches "adjourned with prayer, and singing the Doxology." I am glad of that record, "singing the Doxology!" That was the beginning of the new era! That the world might take cognizance of what they had openly done out on the prairies of Illinois, they directed their secretary to procure the publication of extracts from their minutes, in *The Western Citizen*, of Cincinnati, and *New York Evangelist and Observer*. This is

an indication of the Congregational literature of that day among the churches!

At this very time in the State of Illinois there were probably forty Congregational ministers, and in the sixty-four churches a membership of 2,432. In the entire state there was about 600,000 white population. In the United States 16,000,000. That year the American Home Missionary Society had ninety-five missionaries commissioned in Illinois, fifty-five more than there were Congregational ministers, at an average cost of one hundred and twenty-six dollars a missionary, or at an expense of \$11,970.

At the second meeting of the General Association at Princeton, in 1845, there were not enough present to organize the first day. The second day more came, and five joined them, making their number present eight ministers and five delegates. In 1846 two more joined. In 1847 three more. In 1848 five more. In 1849 the Association met in Ottawa on its own appointment, and without invitation, that it might become acquainted with brethren in the northern part of the State. Seven ministers united with it at that meeting. There were twenty-one ministers and seven delegates present belonging to the body, and fourteen ministerial brethren, chiefly from other denominations, "invited to sit with the Association." So, it was growing and becoming stronger, the organization which hitherto, as

"An infant crying in the night,  
An infant crying for the light,"

had had small motherly care. Yet, through all the years, it had been occasionally supervised and counseled by New England brethren, in the Presbyterian fold, as it were saying "Do thyself no harm. We are all here."

Rev. Nath'l C. Clark, often spoken of as the father of \*Congregationalism in Northern Illinois, in attendance from the first at the meetings of the Fox River Union, first ventured to join the body after four years, at their eleventh meeting, and then as requesting installation over one of the churches. Romulus Barnes, one of the Yale Band, after fourteen years of service as a Presbyterian, came into the Union in 1845. Flavel Bascom, often called on the floor of this body the father of Congregationalism in Illinois, after seventeen years of faithful service as a Presbyterian minister, came into the fold in 1850, a convert to Congregationalism, chiefly through the influence of Brother Savage. Chicago, which, in 1833, when our first church was organized, had a population of about 300, one-half Indian, and French and Indian, and two military companies, and a population of 5,000 in 1844, gave its first church to this Association in 1853. This church was a company of outcasts, a sort of Moses found by the river, well marked

---

\*Somewhat fearful at first of the feeble beginnings so far from "the base of support," Mr. Clark, after joining the Union, was instrumental in organizing twenty-six Congregational churches in the upper part of the Fox River Valley.

with pitch, but with no ark of bulrushes to tell of a mother's love in the home from which it came! A Divine Providence committed it to us, as it were saying: "Take this child away and nurse it for me, and I will give thee thy wages." Ex. 2:9. There has been the hand of God and the purpose of God displayed in this work from the first.

The wonder working counsel of God is to be recognized also in what I regard, in this work, as the most important missionary movement of this nineteenth century, and should have a distinct recognition here. I refer to what is known as the Yale Band. Students in Yale Theological Seminary, in their prayer meetings, in their Society of Inquiry, praying like Paul, "Lord, what wilt thou have me to do," had apparently as Divine monition as Paul. One of them (Theron Baldwin) read an essay urging a consecration of their lives in the enterprise of a world's evangelization. Another (Mason Grosvenor), returning to his room in the star-lit night, became excited with the thought that they must act as well as feel and talk and pray; they should pledge themselves to the Lord and to one another, and selecting some portion of the newly opened home field, should locate in neighborhood that they might aid and encourage each other. That they should unite to found an institution of learning to grow with the community, and to be to it what the College was in New England. He communicated his thought to the others. They talked it over, and prayed about the matter. This movement, like that of the students of Williams' College, their prayers by the hay stack, born of inward impulse, momentous, was unquestionably of God. They said: "If eight could thus consecrate themselves, their pledge and bond should hold." Seven were found, and their pledge and their bond held. In a few years five others joined. It was a holy, unreserved, self-sacrificing, heroic surrender! Little was then known of Illinois. "To this Band there were no prospects of wealth or worldly fame. There was no promise of exemption from stern self-denials and hardships, no prospects of a life of literary leisure or scholarly renown." As it took shape, their plan involved the raising of money to make a beginning with their college. This attempt to raise funds opened to the public a view of the possibilities of the new, but hitherto almost unknown, country! A lively interest was awakened. As a result not only was the Illinois College founded, but thousands of families came with the streams of emigration which then began to flow westward. These families gave a new character to the population of the state.

That these fervid youth ultimately became men of power, learned and renowned, in a pathway of trial and sacrifice, became saintly in their lives and wide in their influence, I need not tell to those who have known them. They sowed in tears, in self-exile from home and friends, in a land utterly without churches, without schools for the education of



children, with no book stores or a book, and without money to buy with. They came in tearful separation from home and friends, facing deprivation, poverty in ill-furnished homes, they and their youthful wives, of like consecration, themselves forsaking society and assured support, and the comforts of life, without expectation of domestic help, so far away that they would seldom hear from those whom they might never see again. \*Many of these found an early grave. "We name them not," said one afterward, in a quarter century oration at the Illinois College. "Could they speak to us now, they would forbid us to call them forth from those scenes of retired and unseen self-denial for the Master, in which they lived. Their beauty and their loveliness cheered us and all around us in those days of our youthful toil, and the very substance of our souls must be dissolved ere their names and their image can perish from our memory." †Though this company of young men began their work in 1829, it was not till long after the organization of this General Association, that their work began to tell effectively upon Congregationalism here.

When I first crossed this State, in 1847, there was probably not a Congregational minister in it who received a salary of \$500 a year. The first minister at Rockford, who organized the first church there, said: "My nearest postoffice was one hundred miles distant, and my nearest Congregational minister was forty miles." Said Rev. Joel Grant, who came in 1845: "I devoted my young life, with all its energy and wisdom, to this cause. Our coming involved sacrifice. It was going to a remote part of the country, to privation, to obscurity. We went cheerfully, and it seemed to myself and companion that we were well provided for, in the Home Missionary service of that day, in a single room in a half story attic." Another writes, after preaching three years: "Never, since I began my ministry till now, have I lived in a house with more than one room. My field was about thirty miles in extent from east to west, and twelve in width. And the wives of the Home Missionaries have borne a large part of the inconvenience and self-denial of the pioneer work.

\* The wives of the early ministers of Illinois were lovely and pure, refined and noble. We can recall many whose names are 'as ointment poured forth': Mrs. Farnham, Mrs. Sturtevant, Mrs. Messenger, Mrs. Hale, Mrs. Gridley. They were beautiful flowers transplanted from cultured homes in the East to droop and die on the prairies; and among them bloomed a brilliant and gorgeous exotic—Mrs. John M. Ellis. She had a poetic taste for the beautiful in the realms of nature and of mind, and exhibiting the sparkling vivacity and perfect grace of manner for which her nation is eminent, she was brilliant in conversational power. Above all, her heart was set upon whatever was noble, pure and holy; sublime thoughts and emotions welled up from the depths of her soul as from a full-fed fountain, and overflowed in the most glowing imagery and eloquent expression.—Mrs. M. H. Barton.

† The names of the Yale Band and the year of birth and of death are as follows: Theron Baldwin, July 21, 1801–1868, age 67; John F. Brooks, Dec. 5, 1801–July 23, 1888, age 87; Elisha Jenney, Nov. 7, 1803–Nov. 11, 1882, age 79; William Kirby, July 10, 1805–Dec. 20, 1851, age 46; Asa Turner, June 11, 1799–Dec. 12, 1885, age 86; J. M. Sturtevant, July 26, 1805–Feb. 11, 1883, age 81; Mason Grosvenor, Sept. 13, 1800–March 27, 1886, in his 86th year; Romulus Barnes, 1800–1846, age 46, (Mrs. Barnes, deceased Dec. 19, 1893, age 82; William Carter, Dec. 31, 1803–Feb. 22, 1871, age 67; Flavel Bascom, June 8, 1804–Aug. 8, 1890, age 86; Albert Hale, Nov. 29, 1799–Jan. 30, 1891, age 91; Lucien Farnham, June 8, 1799–July 8, 1874, 75th birthday.

With rare exceptions they have done it with a cheerfulness and heroism which have encouraged and aided their husbands, when otherwise they might have sunk under burdens. Under God, these noble women have done a great work."

What has been said of the missionaries and their wives could be said also of the noble women and the noble men on the field, where these ministered, and whose lot they shared. Some came West as missionaries to save the West, whether on the farm or in the shop. Others coming for other reasons, nobly labored to sustain the ministry, to build the school-house, the meeting-house, to endow the college, to rear seminary walls. Their homes, however small or scantily furnished, were rich in christian hospitalities. Their dwellings were often Bethesdas to the unhoused, the cold, the belated, heart-sick, the weary, hungry, gospel messenger. Their respect, their help, their self-denying cooperation, their hearty fraternal love, their oft given gifts, whether small or large, have been, by God's blessing, the handful of corn on this mountain height, whose fruitage is now so great, so rich, so remunerative! Can I cease to bless God for the noble-hearted people, the self-sacrificing fellowship of those early days? The efforts which they made, the toil given, the money, the time, to plant and sustain for a few years even, the churches which finally disappeared, will make a lustrous diadem,

"When the soul wears its mantle of glory."

Perhaps you do not know how many churches have disappeared from our lists. Fifty years in pioneer life involve great changes. We now have three hundred and sixteen churches. But I count up the names of one hundred and fifty-five that had an ephemeral existence, and are now no more. We have now in our catalogue the names of three hundred and fifty-five ministers. Of these two hundred and thirty-one are pastors of churches. These have as helpers twenty-seven candidates for the ministry and three or four "supplies" from other denominations. But there have been from the first, as I reckon up their names, more than twelve hundred (not necessarily all Congregationalists) who, for a shorter or longer period, have labored in this field. One hundred and fifty of these, some at great age, have died. They are now, we trust, before the throne of God. "Called unto His eternal glory by Christ, they have reached the goal." With these is a large company of our brothers and sisters from the churches. The dead of these years are 9,821, nearly one-fourth as many as our present membership. From the first till now, there have been gathered into these churches on profession of their faith, and evident christian character, 57,064, or more than 1,000 in average year by year.

The sum of charitable gifts and of home expenditures, from the feeble beginning fifty years ago till now, cannot be given with entire accuracy, as for a few years there was either no record or an incomplete one.

But a careful estimate for those years in which no reports are made, enables me to give as the benevolent contributions: The charitable gifts, \$3,634,471; and the home expenditures, \$12,159,528; both together, \$15,793,999! Taking the average of the last year as the average of all the years, this sum is the equal of near \$22 annually from each member.

At the end of the first quarter century, 197 of the 235 churches had houses for worship. But a large number of the first meeting houses had to be replaced by new and larger structures. The value of church property now, agreeably to statistics I gathered for the United States census in 1891, is \$3,000,000. This comprised the value of 300 church edifices, with seating capacity of 108,000.

It is a pleasure to me, though requiring weeks of labor, to present you this record. None the less in that I am the oldest continuous member of this Association, for forty-two years Corresponding Secretary and Treasurer, and for a large part of that time your Statistical Secretary. This is a record of a work unique, grand, ennobling; the work of a noble company of God's ministers (nearly all of whom I have personally known), and of churches which have honored God, and been blessed and enriched unspeakably, in the gospel of His Son. To me there is something very sacred in this review. And I can but regret that instead of thirty minutes, I cannot take time to tell of delightful personal incidents, of precious revivals, of churches planted, of schools and school systems set in operation, and the general uplift in intellectual, social and religious life, in which this Association has borne a part. Yet I cheerfully and reverently give place to others.

## FIFTY YEARS OF HOME MISSIONS.

BY REV. JOSEPH E. ROY, D. D.

The first Protestant missionary work in the Illinois Territory was that of the Missionary Society of Connecticut, itself organized in 1798, and that of the Massachusetts Home Missionary, 1799. One of the most thrilling chapters in the religious history of our country was that of the far-reaching plans and beneficent accomplishment of those ancient societies. In 1812 they sent our Rev. Samuel J. Mills, of missionary hay-stack memory, and John F. Schermerhorn, to explore down through the valley of the Ohio and the Mississippi. These explorers reported that in the Illinois Territory there was then not a Congregational or Presbyterian minister; that there were five or six Methodist preachers, with about six hundred church members, and five Baptist churches and one hundred and twenty members. They stopped at Shawneetown and preached and organized a Bible Society, but they did not go on across the Territory to St. Louis, as they were warned that it would not be safe so to do. On this first tour they also preached at Marietta, Cincinnati, Lawrenceburg, Frankfort, Ky., Lexington and Nashville. Thence for thirty days on board a fleet down the Cumberland and Mississippi; they were the guests of Andrew Jackson, having been introduced to him by Dr. Gideon Blackburn, as the General was also going down to New Orleans on a mission with fifteen hundred soldiers. They preached at Natchez and New Orleans the first Protestant sermons in those cities. In 1814, Mills and Rev. Daniel Smith were sent by the Connecticut Society on a second tour. They preached the first Protestant sermons in St. Louis, and prepared the way for the coming, in 1816, from Andover, of Salmon Giddings to that village of two thousand inhabitants. They also preached at Natchez and New Orleans, organizing the first Presbyterian churches of those cities, and securing for them ministers from New England. Rev. Dr. B. M. Palmer, the pastor of that first Presbyterian church, preaching a memorial sermon after the war, reported that it had been founded and nourished by Congregational people and money. On this second tour of six thousand miles they preached at Shawneetown and Kaskaskia, the capital of Illinois, where they were kindly received by Gov. Edwards.

Giddings, coming to St. Louis under the Connecticut Society, gathered the first Presbyterian church of that city, and along with it a whole presbytery of nine churches in Missouri, and one in Illinois of eight churches. Those in our State were the Presbyterian churches of Kaskaskia, Shoal Creek, Lebanon, Belleville, McCord's Settlement, Turkey Hill, Collinsville and Edwardsville. And all this time, up to the

day of his death, in 1828, Giddings was receiving pay from that Connecticut Society, for himself not only, but for most of the Eastern ministers whom he had secured for his two presbyteries. Successors of Mr. Giddings were Wm. S. Potts, D. D., seven years; Wm. Wisner, D. D., two years; Artemas Bullard, D. D., seventeen years; Henry A. Nelson, D. D., twelve years, and Charles A. Dickey, D. D. Up to the time of organizing the National Society in 1826, the Connecticut had sent forward Rev. Orrin Fowler to "Indiana and Illinois;" Revs. Edward Hollister and Daniel Gould to "Illinois and Missouri;" Revs. Oren Catlin and Daniel Sprague to labor in "the United States west of the Alleghanies," who found their way to Illinois; Rev. Isaac Reed, who, giving most of his time to Indiana, did yet organize the Presbyterian church at Paris; and Rev. E. G. Howe to Illinois alone. From 1820 to 1830, this Society sent fifteen men to Indiana, Illinois, Missouri, Kentucky and Tennessee. Of these were Revs. Hezekiah Hall, Nathan B. Darrow, John Mathews, Jesse Townsend, David C. Proctor, Lyman Whiting, Samuel Bolding and Horace Smith. It also sent to "Illinois and Missouri" Revs. Job Goodsell, Benjamin F. Hovey, Asa Johnson, Cyrus Nichols, Geo. C. Wood, Alfred Wright and Joseph M. Ladd, nearly all of whom pressed on over the river, and, in Missouri, soon came under the care of the new National Society. Was there ever another case of such churchly self-abnegation? What a fine illustration of "churning Congregational milk into Presbyterian butter!"

In 1822 the New York Evangelical Society sent to Illinois from Andover, Rev. David Tenney; and, in 1824, from the same Seminary, the United Domestic Missionary Society of New York sent Rev. John M. Ellis to Kaskaskia. He was an uncle of the late Prof. John M. Ellis, of Oberlin. During this period the Presbyterian Board of Domestic Missions sent nine men to labor in Illinois, mostly as itinerants. In 1821, Rev. Dr. Gideon Blackburn, a pastor in Louisville, Kentucky, came over and held at Shoal Creek a camp meeting, which resulted in a great revival. He also purchased, in 1835, 16,656 acres of land in the State, and made it the foundation of the Blackburn Seminary at Carlinville.

Up to the time of organizing the National Society, the policy, both with the Societies and the Presbyterian Board, had been to send out missionaries as itinerants, for two, four, six months or longer. Pastors were some times relinquished for such special service. These men would plunge into the wilderness, look up the people, preach, organize churches and then go along. This process was found to be very unsatisfactory. The churches did not thrive upon such random preaching.

And so the American Home Missionary Society started out, in 1826, with a new policy, one of a more permanent pastorate. In Illinois it found only four so-called Presbyterian ministers: Revs. J. M. Ellis at Kaskaskia, E. G. Howe at Jacksonville, John Brich and Stephen Bliss. In the second year it sends from Andover, Solomon Hardy to Shoal

Creek. In the third year, 1828, it sends Rev. Dr. J. G. Bergen, of New Jersey, to Springfield, Rev. John Mathews to Kaskaskia, while Ellis goes to Jacksonville, and Watson to Edwardsville and Rushville; and Rev. Aratus Kent, from Connecticut to Galena, as he had asked for a place so hard that no one else would take it. Mr. Kent had had much to do in founding Beloit and Rockford colleges, serving until the day of his death on the Board of Trustees for each. He also kept his eye out for new openings in church-work; and so, in 1833, crossing the State on horseback, lying out on nights, eating blackberries and fording Rock River at the place where Rockford came to be, he visited Fort Dearborn. He was glad to find that Jeremiah Porter had just arrived with the garrison, transferred from Fort Brady at the "Soo." He reported through the Home Missionary: "If the pier now being built at the mouth of the river and the opening through the bar at its mouth shall prove to be permanent, I think Chicago will come on to be equal to any of our Western towns." And that was much for a Galena man to say, as Chicago for many years had to depend upon his town for her wholesale supply of sugar and other groceries.

But a new era of evangelism is about to dawn upon Illinois. It comes from a divine coupling of agencies widely separated. Ellis, at his ordination in the Old South church, Boston, had received of Elias Cornelius the charge: "Build up an institution of learning which shall bless the West for all time." He had secured the location for a Seminary at Jacksonville. He reports to the Society; and that report, in the "Home Missionary," quickens the Divine movement then going on in the Divinity School of Yale College, the result of which was the forming of the "Illinois Association," with the names of seven young men signed in solemn pledge to go out to that State. Those names were Theron Baldwin, Julian M. Sturtevant, Mason Grosvenor, John F. Brooks, Elisha Jenney, William Kirby, Asa Turner. To this list were added those of William Carter, Albert Hale, Flavel Bascom, Romulus Barnes and Lucien Farnham.

This was the fifth Home Missionary Band. Four had already been sent West from Andover. In the fourth there were eight Andover men who, at the instance of the American Home Missionary Society, had been ordained in the Park Street church, Boston, by the Presbytery of Newburyport, and this, as a prudential measure, to make the young men, as was supposed, more acceptable at the West. Among these I count the pastor of my boyhood in Ohio, Rev. Henry Shedd, D. D., who raised up a son to be a foreign missionary, Rev. John R. Shedd, D. D., of the Nestorian Mission. Another Band had numbered four, among them John M. Ellis. They had been ordained under home missionary auspices, by a council in the Old South church, Boston, Drs. S. H. Cox, Matthias Bruen, Elias Cornelius, Justin Edwards and B. B. Wisner participating. In October, 1831, ten young men from Andover were

ordained in New York by its third Presbytery, ready to start on the next day as home missionaries; while eight more from Andover and Bangor and Princeton, among them Jeremiah Porter and Edmund O. Hovey, were then on their way to the West, eighteen in all, the largest company ever sent out by the Society. But of these six bands, the "Illinois Association" was the first one to go out to a given locality, as did the "Iowa Band," fourteen years later. As these men were not all of the same class they were not all ready to go out at once. But in 1829 Sturtevant and Baldwin push on, the former to teach in the Seminary at Jacksonville, and Baldwin to take the church at Vandalia, where his first convert was William H. Brown, for a long time an honored citizen of Chicago, whose estate, in the reciprocity of missions, made over to the American Board \$35,000. In 1830 Turner came to Quincy, and by 1833 Brooks is at Collinsville; Jenney at Alton; Kirby at Mendon; Carter at Pittsfield; Hale at Bethel and then at Springfield for a life work; Barnes at Canton; Farnham at Lewiston, and then Princeton; and Bascom in Tazewell county, where in six years he organized Presbyterian churches at Pleasant Grove, Tremont, Peoria and Washington, leaving after six years in the three counties, Peoria, Bureau and Putnam, eleven Presbyterian churches, and ten Presbyterian ministers, organized into Peoria Presbytery, where he had found but one minister of that order, and then to be found in a home missionary agency, and in pastorates at Chicago, Dover, Princeton and Hinsdale, and doing invaluable occasional service among the churches until the day of his death; and Mason Grosvenor, in whose brain was born the idea of the "Illinois Association," for many years a professor in the Illinois College. Within this period, up to 1833, there come on Edward Beecher to serve as President of the College, Lemuel Foster, Warren Nichols, Elisha H. Hazard, to "La Salle and Putnam counties," N. C. Clark to organize twenty-eight churches in the Fox River Valley, and Jeremiah Porter to start the first Presbyterian church of Chicago, and then to fill up the sixty years of his Western ministry. At this point in our history, the National Society, now seven years of age, has sent forward to the Illinois frontier thirty-seven missionaries. Then there hasten on Revs. R. W. Gridley, from an eighteen years of pastorate at Williamstown, Mass., to Big Grove, then to Ottawa and Jacksonville; J. A. Reed to Warsaw; David Nelson, the converted infidel and revivalist, the founder of Mission Institute at Quincy; Elijah P. Lovejoy to Alton, the proto-martyr of emancipation, moderator of the Presbytery of Illinois; John J. Miter to Knoxville; Jairus Wilcox to Geneseo. Familiar missionary names of that period are those of Chauncey Cook, Milo N. Miles, Amnon Gaston, Lucius Foot, Levi Spencer, Darius Gore, Daniel C. Rockwell, A. B. Hitchcock, Wm. B. Dodge, Joseph H. Payne, S. G. Wright, L. H. Parker, the founder of many of the churches in Central Illinois; and, without commission, Horatio Foote, who, after an early career as an

evangelist, took a Quincy pastorate. Coming down to our initial year, 1844, we find that the National Society had at that time in Illinois, eighty-seven missionaries under commission. Of the large number of Presbyterian churches it had organized and aided, were such as these in Jacksonville, Springfield, Alton, Danville, Augusta, Edwardsville, Galena, Belvidere, Freeport, Joliet and the First of Chicago, of whose twenty-six members all were Congregational except Philo Carpenter and wife. Of its Congregational churches were those at Waverly, Payson, Pittsfield, Mendon, Princeton, Geneseo, Lyndon, Peoria, Ottawa, Canton, Collinsville, Aurora, Batavia, Geneva, St. Charles, Elgin, Bristol, Naperville, Lockport, Sycamore, Farmington, Bunker Hill, Byron, Dover, Peru, Granville, Lamoille, Griggsville, Providence. Of the three hundred and thirteen of our churches in the year book for 1894, forty-six had already been organized when this Association came into being; and of those forty-six, all but Galesburg's First Church of Christ and Rockford First, had been upon the list of the Society's beneficiaries.

The two Christian colleges which had been coming on, the Illinois and the Knox, during that era of the frontier, were each about the Master's business in promoting home missions, according to the mutual relation of the twin forces. Both sets of workers planted churches to support their colleges, and sustained their colleges to help along their churches and communities. Both colleges became marked evangelizing agencies, not only by the Gospel work done among their students, but by sending out their instructors betimes as Gospel propagandists. Many of the College professors were as much home missionaries as though they had been under a technical commission, often with less competency of support and without the supplemental missionary box, and the helping Missionary Magazine. To this inventory of the missionary forces of the educational institutions belong the Jacksonville Female Academy, founded by Mrs. John M. Ellis, wife of the home missionary; the Mission Institute at Quincy, founded by Dr. David Nelson, and the Monticello Seminary, founded by Capt. Benjamin Godfrey, and presided over for its first eight years by Theron Baldwin; and the Ladies' Education Society, associated with that seminary, a society which, though it has now passed into "innocuous dessuetude," had, down to 1876, aided a thousand indigent young women in securing an education, to an amount of not less than twenty thousand dollars.

In Knox College at an early day we had a "Society of Religious Inquiry," which sent students in every direction, two by two, to sustain Sunday-school work. At one time we had eighteen such Sunday-schools in the county. My Sunday-school associate was James H. Warren, D. D., now the nestor of Congregationalism in California. At the same home where he found the queenly companion of his manly years, we found a consecrated horse, whose master, as we once were



starting off, drove the coltie out of the gate, saying: "You must go, too, so as to learn the way to keep on going when your mother is dead." Instead of that Society came on a Committee for County Work, of which Miss Mary Allen West, the County Superintendent of Public Schools, was a leading and enthusiastic spirit, the same, who, on her way around the world on a mission of love, took Japan as the point of her departure for the Better Land. At a later day, to do the same general college work, came on the Wheaton College, under President Jonathan Blanchard, who had graduated the first thirteen classes in Knox College. It is now under his honored son, President Charles A. Blanchard.

If I were allowed, I could give a personal notation of the home missionary era in Illinois before our jubilee period began. As my father, in 1839, settled at Lyndon, on Rock River, we found there already a Congregational church three years old, bearing even date with the settlement made in 1836. As the colonists at their mid-week afternoon service were praying for a minister to be sent them, a stranger, who had lost his way, fell in upon them. He proved to be the home missionary for "Ottawa and La Salle county," Rev. Elisha H. Hazard, who, being out upon an exploring tour, soon became their pastor, the same under whom myself and several other boys were led to Christ and into the ministry of his Word. We found also the Rock River Association, not the one that now bears that name. I well remember one of its meetings whose services in the day-time were held in one of the living rooms of our house, and at night in the room of a played out store, which then afforded us the double service of church and school. Owen Lovejoy, then the pastor at Princeton, was the moderator. How he did fire our blood with the story of the then recent assassination of his brother, Elijah P. Lovejoy, declaring again the solemn vow he had made over the bullet-riddled body of the proto-martyr of emancipation. At the ordination of George Gemmell, on that occasion, he gave the charge, and in it said: "I charge you, my brother, not to preach that there were two Adams, one black and one white."

Coming to our jubilee era we find that this General Association, organized June 21, 1844, started out with nine ministerial members and five delegates, and with forty-eight churches now in the Year Book, and with three local associations, the Illinois, 1834, the Fox River, 1835, and the Central, 1844. In that year the National Society reported in this State eighty-seven missionary pastors. Of the churches served by these about half were Presbyterian and half Congregational; among the latter were such as these at Waverly, Griggsville, Payson, Peoria (Main street), Bunker Hill, Farmington, Canton, Collinsville, Geneseo, Princeton, Ottawa, Bristol, Aurora, Batavia, Geneva, St. Charles, Elgin, Dundee.

For its first seven years the "minutes" of this body were not pub-

lished. The first came out in 1852. In that year the narrative states that, instead of the first church, that of Mendon, organized in 1833, there are now one hundred and fifty Congregational churches in the State, of which fifty-seven are self-supporting, fifty-five receiving missionary aid, and thirty-eight unsupplied. In addition to all of the work done in Illinois by the National Society in behalf of Presbyterian churches, all of these one hundred and fifty Congregational churches represent home missions, except the First of Rockford, and the First, the Plymouth and the New England, of Chicago, and the church at Lisbon. According to that narrative, 1853, the three local associations at the first have come on to be the Illinois, the Fox River, the Central, the Rockford, the Geneseo, the Morgan, the Elgin, the Chicago, eight in all.

In May, 1869, the Association returned to Farmington, where it was born, to celebrate its quarter centennial. That year the American Home Missionary Society reported eighty-six home missionaries in Illinois, who had served ninety-two churches, and these were all Congregational, the Presbyterians having withdrawn from the Society in 1860. The entire number of our churches in that memorial year was reported as two hundred and thirty-five, with 17,426 members, and with twelve local associations. On the capital program of topics for that occasion was a statistical report of the body, by Rev. Dr. M. K. Whittlesey; a paper on "What Home Missions had done for Illinois before the General Association had been organized," by the writer of this paper; and a report of the home missionary work of the Association by Rev. S. G. Wright. After forty years of his labor in Illinois, he then took ten more on the wild frontier of Kansas, dying in the harness, but leaving a dear son to repeat the father as a missionary in Mexico, and our blessed Mary Wright, who, home for a time on a furlough, is an evangel of Gospel joy in all of our interior States.

Then again, as our Nation, in the glorious "76," was celebrating her centennial, the Society, which is "the mother of us all," was having her semi-centennial exposition; and the occasion was recognized in this body by a paper on "A Half Century of Home Missions in Illinois," by one of the superintendents, and by a couple of majestic addresses by Secretary H. M. Storrs and Rev. L. T. Chamberlain. At this time our Congregational Israel in Illinois numbered twelve local associations, two hundred and forty churches, twenty-one thousand two hundred and fifty-seven members, and \$478,211 as a summary of contributions.

The statistics for this, our semi-centennial year, greet us with fourteen local associations, three hundred and thirteen churches, forty thousand three hundred members, and \$981,975 as its total of beneficence. But it may be asked what the pertinency of giving these general statistics, as bearing upon the matter of home missions? Much, every way, I

reply, because these results have been based upon the foundation of home missions, and have been largely built up by that process.

In the period we have been passing under review we have had the evolution of the home missionary ideal. At first the local supervising agent was not thought of. Our apostolic succession of Baldwin and Kirby and Jenney and Bascom and Kent and Roy and Platt and Whitteley and Tompkins has built itself not only into the ecclesiastical, but the civil history of the commonwealth. The committee of the local Association has come into more of administrative function. Home rule has been embodied in the independent State Society, auxiliary to the National. Policies a long time desired have been developed; the pushing of city missions; the employing of evangelists under commission; the producing of congenial material, instead of exploring mainly to find the New England element; and the going down to Egypt, seeing that Egypt did not come up to us.

Our State Home Missionary Society has set the egg on end. The faith needed to send out its half dozen evangelists, and to take along the tent into Southern Illinois, as a token that it had gone there to stay, was sublime. It was romantic beyond the swimming of streams, the freezing of ink in the missionary pen, and the yearly travel of thousands of miles. The hunger of the churches for expert helpers in the community-crisis of the new birth; the thirsting of our plain and honest fellow-citizens in Egypt for something more vital and abiding in Gospel work, have brought the awards of those who feed the hungry and give the cup of cold water. Our brother Tompkins, backed by the steady and inspiring wisdom of his Board, of his local committees and of this Association, which is the Society, and loyally seconded by his lieutenants on the field, has brought on in Illinois a second growth of missionary enthusiasm and of success. The story is told by this crescendo of round thousands of receipts for its first fifteen years: six, ten, eleven, twelve, sixteen, thirteen, seventeen, twenty-six, twenty-four, \$37,000 for 1892-3, while in this last year of panic the falling off in legacies of \$20,638, still leaves a total of nearly \$20,000. I wonder if our people have been realizing what they have been proving themselves able to do, when they come to have a mind to work? Then, to these totals sent in to the Chicago treasury, must be added the overflow that found its way to the New York treasury for the last three of the first fifteen years, respectively, \$4,184, \$12,176, \$10,077, making in the last three years the crescendo of totals, \$30,960, \$36,219, \$47,815!

Then, besides all the work in the northern and middle portion of the State, tabulated by new churches gathered, new and old ones revived, and built up by the special evangelists, there is that whole Southern Association of twenty-five churches and fifteen hundred and ninety-four members, and seventeen hundred Sunday-school scholars, and twelve hundred and sixty-nine dollars for "benevolences," and fifteen thousand

five hundred for "home expenses." What a reclaiming from the wilderness is that! What light-houses set in Egypt, what a crossing of the Jordan to help the other tribes of Israel to possess that Canaan!

Then consider the work among the European peoples which our Illinois and the National Societies are getting hold of so grandly. Here in our blessed land we have come to have our own Germany, Bohemia, Poland, Scandinavia, Belgium, Austria and Italy. What a Divine interposition was that which brought our Theological Seminary into this many-tongued evangelism. It was just the lack of such training that kept our former work of this kind in a dead-and-alive condition. The only ministers we could get hold of had been trained under foreign or un-American associations, and they were apt to be perfumed with tobacco and with beer. These young men of sturdy physique, of strong mind, of warm heart, under the molding and assimilating influence of their professors and of their fellow-students, are coming forth a joy and a blessing to their people, our people, to lay their hand upon us both, a bond of National and Christian fellowship.

Then, there is our Chicago City Missionary Society, brought to the Kingdom for such a time as this, under the lead of its (Mr.) Great heart, Secretary J. A. Armstrong, with its exchequer running from twenty dollars to \$37,000 a year, and all of this additional to the sums already named, and yet for home missionary work in Illinois, in Chicago, at the very round-top of our Gettysburg conflict. In eleven years it has organized within the city forty-four Congregational churches, that now have 36,925 members, seven of which have already become self-supporting, among them the University church, the Rogers Park, the Lake View, the California Ave., the Central Park. It has founded forty-eight Sunday-schools that now have 9,750 scholars. It has purchased nineteen church lots, has erected twenty-three church buildings. It represents \$270,000 worth of property, having put in for the same \$230,000. It holds in trust eleven church sites, valued at \$114,000. It has aided fourteen other city churches, and has now under commission forty-six missionary pastors and sixty-one missionaries under over-sight. What a mighty reinforcement of the standing army of the State and National organizations! Surely God is leading his people to know what Israel ought to do.

Now consider that mighty supporting army of this service, our Church and Parsonage Building Society. Of those twenty-five churches in Southern Association, I count sixteen of them housed by that Auxiliary. "If you want martins you must put up martin boxes," said Lyman Beecher. If Premier Cecil Rhodes wants to hold Mashonaland, he must put up and maintain Forts Victoria, Salisbury, Charter and the others. For twenty-two years that organized enterprise has been shoving up these garrisons in Illinois. The church in which I began my ministry at Brimfield shared in that blessed Albany Fund with which thirty-four

churches of our State participated to the amount in total of \$8,000. Blessings on the name of the one-time clerk of the abolitionist Tappan, Henry C. Bowen, who had "Goods to sell, but not principles," and who could start that Fund with a ten thousand dollar offer that carried up the conditional fifty thousand to sixty thousand and more. And where does that account now stand with Illinois? Thus:

The Congregational people of Illinois, to their Building Society, debtor:

For aid in erecting 193 churches to the amount of.....\$129,875.40

For aid in putting up 19 parsonages..... 7,500.00

Total .....\$137,395.40

And what could we have done without the Illinois Woman's Home Missionary Union? The coming on of these organizations has been the renaissance of the missionary cause, home and foreign. It has been the late coming of Blucher to Waterloo in behalf of the missionary exchequer. This Illinois W. H. M. U. has been an army of 18,000 members. This last year it has put into the home-land work, \$12,000, dividing it among the five branches of service, assuming the support of specific objects under several Societies. Under the Congregational Home Missionary Society this Illinois W. H. M. U. has had as its missionaries, Miss Bozena Salava and Mr. Frank Rybor, among the Bohemians in this city; Rev. Chris. Christiansen among the Scandinavians in Danway, Ill.; and in part Rev. G. L. Brakemeyer among the Germans. Under the Congregational Church Building Society it has aided in erecting the church and parsonage at Weiser, in Idaho. Under the American Missionary Association it has had as representatives Miss A. M. Sprague, at the Tillotson Institute, Austin, Texas; Miss Jennie Mathias, at Pleasant Hill, Tenn.; Miss Ida A. S. Davis, at Emerson Institute, Mobile, Ala.; Miss Dora B. Dodge, at Cheyenne Agency, South Dakota; and it also took shares in the Indian Hospital at Fort Yates to the amount of three hundred dollars. Under the American Education Society it has had Mrs. L. A. Collings at Albuquerque, N. Mexico, and Miss Ruth E. Prout, Coalville, Utah, as representatives, whose letters, month by month, have gone out to all the Illinois auxiliaries and friends. Under the Congregational Sunday-School and Publishing Society it has counted Rev. H. S. Wanamaker as its children's missionary.

And then there comes in our Congregational Sunday-School Society itself, dropping the "seeds of kindness" into youthful hearts, and so cultivating these plants that in our State there have come of that spiritual horticulture one hundred and two Sunday-schools, with four thousand three hundred and thirty-two Sunday-school scholars; and out of these nursery graftings twenty-two have grown into trees of the Lord, or fruit-bearing churches of Jesus Christ. In the State one hundred and seventy-five schools have been aided by the Society. In the last eleven years more than five hundred Congregational churches have come from such schools in all the land.

And so we see how cumulative this home missionary work comes to be. All our roads lead to it and into it; our statistics, in the mass, as I was saying a while ago, do but represent the fruitage of our planting and training in all this round of culture.

In closing I have one other auxiliary to report. At the quarter centennial of this body, our now sainted brother, Rev. Samuel G. Wright, began his paper by saying: "A vast amount of missionary work has been done within our bounds, but chiefly in connection with our American Home Missionary Society and the American Missionary Association." That Association came into existence two years after this State body. Starting out with its missions in Jamaica, in Canada, among the Chippewa Indians in Minnesota Territory, and in Africa, Siam and the Sandwich Islands, it had no plan for taking up technical home missions. But applications soon began to come in from that field, and so in its first year it reported five home missionaries in four of the Western States, one of whom was in Illinois, President Jonathan Blanchard's brother, William Walter, who reported a revival at Lyndon, my parental home, with fifty conversions. I well remember that wondrous work of grace, as the meetings were held in the school-house where I was teaching between college and seminary, the President himself doing the preaching. This branch of work was carried on by the Association for fifteen years, the number of missionaries increasing to twenty, forty, fifty, ninety, one hundred and two, one hundred and twelve. It came to have five influential auxiliaries, The Penobscot County Missionary Association, Maine, The Free Synod of Cincinnati, The Western Home Missionary Society of Ohio, and the Illinois Home Missionary Society. Outside of Illinois the American Missionary Association had some such beneficiaries as the Plymouth church of Minneapolis, Dr. G. H. Wells; the Spring Street, now the Grand Avenue, of Milwaukee, Dr. Ides, which, in 1849, reported a revival and forty conversions, under Rev. Wm. L. Parsons. In Illinois these missionaries increased in number until it reached forty, among whom were Revs. Chauncey Cook, the father of our Hon. Burton C. Cook, an ex-member of Congress, M. N. Miles, Daniel Chapman, William Beardsley, and his son-in-law, G. B. Hubbard, and Geo. Bent. The churches thus aided in Illinois came to number fifty, among them the Bristol, the Plymouth of Ottawa, which afterward united with the First of that city; the New England of Aurora, Geneva, Dundee, Babcock's Grove (now Lombard), Danby (now Glen Ellyn), Huntley, Shirland, Roscoe, DeKalb, West Urbana (now Campaign), and three in Chicago, the Welsh Calvinistic Methodist, the Edwards, under Rev. W. A. Nichols, then lately acting pastor of the First, and the original South, founded by Deacon C. F. Gates, served by Revs. E. C. Wells and C. S. Cady, which, when the Plymouth went down into its neighborhood, was paying a salary of \$3,500, and was doing well in every way under Rev. Dr. C. M. Tyler, but was swallowed up by the

greater Plymouth. When, in 1860, I resigned the pastorate of that Plymouth church to become the district secretary of the A. M. A., it was one attraction to me that within my field, the Interior, I was to have some seventy home missionaries to be associated with. One of these, as a sample church, was the one at Sandwich, Illinois. Organized in 1853, at Little Rock, for three years it had had aid from the A. M. A. in support of two pastors, Revs. G. H. Warner, and Israel Mattison, when it was removed to the new and near railway village of Sandwich, where for four years more, from 1857 to 1861, it had aid from the same source in support of Rev. James Kilbourne, that man of saintly spirit.

But now the coast was clear on the slavery question. The American Home Missionary Society, the first of all the National Societies, had taken action by which no church that had bona fide slaveholding members could receive its aid in support of a pastor. At once the fifty-five home missionaries in Missouri whose churches were liable to have such members, were dropped from the list, having failed to renew application for aid. Whereupon the men under commission of the A. M. A., where there was need of continued aid, along with the district secretary, were transferred to the senior society, the death of its agent, Rev. Aratus Kent, having made the way open for such transfer of the Chicago Secretary. And so Mr. Kilbourne for the next two years, and Rev. C. A. Harvey, for the three following years, as long as aid was needed, continued on in the service of Sandwich, under the parent society. Our friend, S. B. Stinson, Esq., one of the charter members of the Sandwich church, in "Our State Parish" for 1891, furnishes, along with a fine picture of the church edifice, a statement of its course of history and of usefulness, and says: "The church henceforth was enabled to dispense with help from any Home Missionary Society, without whose aid it would have been impossible for it to have maintained its existence during its early years." "For the last twenty-five years," he further says, "the church has held a leading position in numbers and influence in the little city of three thousand people where it is located, being ever foremost in temperance, charitable, and all other Christian work. It has a property worth \$10,000, and its benevolent contributions will aggregate but little, if any, short of \$10,000."

The American Missionary Association, besides serving as an anti-slavery tug to help the crafts of the old societies out to deep water, was used for planting Congregational churches in some large towns where the rules of the A. H. M. S. forbade the aiding of a second church in the same place. As the A. M. A. at that time was an undenominational institution, and as it was understood that while the Congregationalists were putting in two-thirds of the funds of the old society, the Presbyterians were drawing out two-thirds, it was considered a fair thing to use the younger society in that way. It is quite likely that this was the case with reference to the Plymouth church of Minneapolis, a home

missionary Presbyterian church having preceded it in that city. And was not the two hundred dollars a year for three years afforded to that church a good investment, considering that for the last twenty-two years it has paid back to the A. M. A. \$6,067, that it has twice entertained the American Board, that for some years it was the banner church of our Year Book in the total of benevolences, and that along with its series of illustrious pastors it has been such a vast material and spiritual power among its sister churches of that commonwealth?

The A. M. A. had also a sense of what Israel ought to do in anticipating the two vital characteristics of our Illinois Home Missionary Society, in the employment of evangelists and in magnifying the work along the slave border. Pastors and churches had desired the commissioned services of evangelists. The A. M. A. was ready to help them to such. Besides the services of Revs. F. Bascom, D. D., and S. G. Wright, as General Agents, the Revs. D. R. Miller, Edwin C. Wells and W. S. Baxter were employed as evangelists. "Five revivals;" "Ten of our churches with revivals, some of them extensive and powerful;" "Fifty conversions in one church;" "Thirty-five revivals in 1859, with 1,059 conversions;" "Twenty-five revivals in 1860, with 685 conversions;" such are some of the records in the reports.

Then the A. M. A., because of its devotement to the welfare of the slaves, was particularly interested in the white people along the slave border on both sides. And so our Southern Illinois was specially considered. One of its missionary evangelists down there was Rev. Wm. Holmes, father of John Milton Holmes, who was one of the first teachers of the public school here in Oak Park, and who, up to the time of his untimely death, was the brilliant preacher of the Tabernacle in Jersey City. Another evangelist was Rev. A. L. Rankin, son of the old anti-slavery war-horse, Dr. John Rankin. As the son was getting off the train at one of those towns in Egypt, he inquired of the bystanders as to what was the religious element of the place. The answer was, "There ain't none; we thought you were looking for land." Again, I wish to say, all honor to our Illinois Home Missionary Society for its illustrious work in that part of the State.

The amount contributed through the treasury of the American Missionary Association for these forty-seven and a-half years is an item worthy of mention in this place. This has been largely in behalf of home missions among the Indians, Negroes and Chinese of our country, among white people in this interior, and along the slave border and up in the mountains of the South. Its work has been exclusively in the home-land since 1880. The total of contributions to the A. M. A. from Illinois for these forty-seven and a-half years has been \$454,088.34, of which the amount of \$407,965.25 has been paid in since the war.

And so our five National Societies for home evangelization are found laboring in harmony to that end, and are thus multiplying the appli-



ances and the funds and seeking the men and women for the carrying of Christ's Gospel into the uttermost parts of the earth. They are striving to make ours a great missionary Nation for the christianizing of the world.

Very few of us will be here to unite in the celebration of the second jubilee of this General Association in 1944. But upon us of the present generation falls largely the responsibility of making that centenary what it ought to be. If we carry on to our successors what we have received from the fathers; if we but use wisely the system of appliances which they have set up; if we be filled with the Spirit from on high, we shall resign our trust with the assurance that, under God's foreordaining love, the report of a hundred years of this evangelizing scheme will give our sons occasion to review the past with still more absolute faith in the triumph of the Kingdom of Christ.

## CONGREGATIONALISTS AND POPULAR EDUCATION IN SCHOOLS AND COLLEGES.

BY ONE OF THE COMMITTEE.

To plant the church of Christ, and with it the institutions of high christian culture, in the wilderness, was the sufficient and only motive that influenced the young men composing the Yale Band to seek a field of labor and a home in Illinois. They were ready to lay the foundation of a college at the first. This they did, opening the doors of the institution at Jacksonville, January, 1830. But where was the constituency to be found? There were not only no provisions for public schools, but no schools. Some schools especially for bible study, were opened at a very early period. Stephen Bliss had one in his precinct, April, 1819, with sixty pupils, the school having two sessions each Sabbath. In 1830 Artemas Bullard was sent to Illinois, from Massachusetts, to explore and labor in the work of establishing such schools.

At a meeting of Center Presbytery at Mr. Bliss' residence, Oct. 10, 1830, brethren were gathered, coming from sixty to three hundred miles. John Millot Ellis was there, Julian M. Sturtevant, Theron Baldwin, secretary of the Society for promoting Collegiate and Theological education in the West, Cyrus L. Watson, and others. A thorough systematic effort was now made to fill this rising State with Sabbath-schools, and Sabbath-school libraries and influences. "One object," said Mr. Baldwin, "was to put in motion all the evangelizing and christianizing agencies of society." In many instances ministers opened private schools and taught in them. Rev. Jabez Porter, in 1828, came to Quincy, taught a school, and held occasional Sabbath services. Rev. Lemuel Foster, from Connecticut, came under commission of the A. H. M. Society in 1832. He organized a Presbyterian church in Bloomington, now a large and influential church. Mrs. Foster commenced a school in a large log-house, which was soon filled to overflowing. Mr. Foster, mostly at his own cost, erected a large two-story building. The upper part was used for church purposes. In the other portion the wife and sister taught school for five years. They afterward taught at Bethel, in Bond county. At a later period elsewhere. Mrs. J. M. Ellis, in 1828, entered on housekeeping in Jacksonville in a one-story building, eighteen by twenty-eight feet, and soon commenced a young ladies' school, which continued for five years, until her death.

Rev. Theron Baldwin, with his highly educated and cultivated wife, were missionary educators from 1837. A Sunday-school Union was formed in a log school-house at Jacksonville in 1829, and Mr. Baldwin appointed its secretary. *The Common School Advocate*, a literary

paper, was there started, and continued one year. An agent was sent out to lecture on education, and interest was excited among the young men in the college in relation to devoting themselves to teaching. Dr. Ero Chandler, a Congregationalist, a physician, gave the large ground in the city of Jacksonville for a seminary for young ladies.

Prof. J. B. Turner, brother of Rev. Asa Turner, a licentiate of Illinois Association, spent fifteen years in instruction in Illinois College, beginning in 1833. Then withdrawing, gave his time to improvements in agriculture and horticulture, and to discussing and promoting a practical and liberal system of education for the industrial classes in the West. He "stumped" a considerable part of the State of Illinois in behalf of common schools. He introduced the mode of hedging by osage orange plants, his original object being to promote education, by making it possible to secure the settlement of the great prairies, by having means to enclose farms, and thus provide for compact school districts and villages. Without the hedge as fence he did not believe the prairies could be utilized in farms, or "settled" at all. Without close neighborhood, schools would be well nigh impossible. It was largely through his efforts that the project of an Industrial College was urged upon the attention of the people, and that the State University was built, endowed and set in operation at Champaign.

Other members of the faculty of Illinois College heartily engaged in the work of providing for popular education. They were often in the saddle, going and returning, lecturing on the subject of schools. The President of the College once remarked to the writer: "I have accomplished one work which I look upon with great satisfaction. We have now in this city a public school, where any child may begin in the rudiments of education, and graduate fitted for college." This remark moved another to a like effort, which eventually proved successful, through especial legislative enactment, in establishing a system of graded schools in one of the largest counties in the State. Rev. Jonathan Blanchard, D. D., with happy faculty of attaching young men to himself, and exciting enthusiasm in study, served from 1846 as President in Knox College, Galesburg, graduating the first thirteen classes. Then, again, in 1870, receiving Wheaton College from the Protestant Methodists, who lacked constituency for such an institution, achieved in twelve years a marked success in building up the College, which continues prosperously under the presidency of his son, Rev. Charles A. Blanchard.

Individuals and associations have interested themselves in founding academies, or in teaching in them, at many points, and from an early period. Rev. Richard Edwards, LL. D. (to whom this topic was assigned, and who prepared a paper covering a wide field not limiting it to the half century of work in Illinois), was for many years President in our State Normal School, and afterwards honored by election to the

office of Superintendent of Public Instruction in Illinois. Rev. Almer Harper, of Port Byron, taught many years in Port Byron. Rev. Henry L. Boltwood, still teaching, has made this his life work. Rev. Samuel L. Stiver, Rev. John H. Parr, have given many years to this work of popular education. Many others, a shorter period. Of academies, I recall a few which have come within my knowledge. As at Hoyleton, at Hillsboro, at Waverly, at Henry, at Geneseo, at Port Byron, at Peru, at Elgin, at Galesburg, The Batavia Institute at Batavia, and later, at Bunker Hill, and at Paxton. The chief early seminaries for Young Ladies, at Godfrey and Rockford, had thousands under instruction who have gone forth to establish cultured, christian homes, and from them to diffuse abroad a desire for learning. Aside from public institutions, it has been characteristic of Congregational families, from the first, to secure the best possible means of education. They have provided private or public schools in the new settlements as soon as possible. They have insisted on having a well educated, as well as a spiritual ministry. They have been quick to see through mere pretensions to learning, and have refused to employ and support the incompetent. The ministry for the most part has been characterized by study, and by general intelligence. In ability to instruct, by writing books, by writing in the magazines and in newspapers, it has not been second to any of the learned professions. It has not failed to use these appropriate means to deal with questions of popular interest, whether pertaining to secular, scientific or sacred themes. In this way it has sought to diffuse intelligence, and stimulate the mind to an increase of knowledge. Graduated from our best colleges and theological seminaries, they came to these from cultured, christian homes, from communities where education was universal; where a knowledge of history, of geography, of arithmetic, of grammar, where good reading, correct pronunciation, grammatical construction of language, were the distinguishing characteristics of the population. Emigrants from such families, whether lay or clerical, go where they will, take with them their books, their mental habits, and their conscious need of the best educational advantages, to stand on a level with others, and to give their families equal opportunity for happy and successful lives. What they consciously need they early seek to obtain. In times more recent, as books have multiplied, and magazines and ably edited papers are scattered broadcast over the land, the members of our churches have been zealous to introduce the best literature, and to patronize those schools and colleges where the standard has been high and the work thorough.

Forty-five years ago, when there were no book stores in the interior, in one of the largest counties, a few benevolent persons contributed a sum of money, to buy and expose for sale at cost, the American Tract Society's publications. The money from sales was reinvested and the supply continued. The system of colportage followed, and the Sunday-

school library helped forward the work. Then religious papers and magazines were canvassed for, till destitutions were met, and families supplied with this means of education.

The school-house and the church have been built together side by side. And the college in Illinois preceeded these. The munificent provision for our schools indicate the character of our people. The great gifts for endowments of college and seminary the last few years, the continued steady growth of these colleges, their enlarged foundations, their higher standards, their increased patronage, are indications of the efforts which our people are making in the cause of popular education. They show what spirit is abroad in the land, and what the Congregational family would have. \*It is doubtless very well known that Rev. N. C. Clark, one of the pioneer preachers, was in the convention of 1847, to consider the question whether such a college as Beloit should be established, and that he earnestly advocated it, and contributed towards it; and with him in this work were nearly all our churches in the Fox River Valley. Rev. Stephen Peet, while pastor at Batavia, took counsel with Rev. G. S. F. Savage, then pastor at St. Charles, and these two called others together to aid in counsel. As result, there sprung into existence the Chicago Theological Seminary. These institutions, moving on to their grand successes, illustrate for us on the whole field, at once the aim, the desire, the influence of Congregationalism here, in the cause of popular education.

*M. N. W.,*

---

\* In many instances, before the public school system had been provided, the ministers themselves opened schools. In others they sought out teachers and established private schools.

## CONGREGATIONALISTS IN WESTERN ILLINOIS.

BY HON. WILLIAM H. COLLINS.

The Congregationalists who first came to Illinois did not establish Congregational churches. The reason for this peculiar policy is to be found in the character of the earlier immigration. The soldiers of Gen. Clarke, after their discharge, returned from Virginia, the Carolinas and Kentucky, to Illinois, with their families and friends. They came in 1781. The Baptists among them made a beginning in 1782, the Methodists in 1787. Two Congregationalists, Rev. S. J. Mills and Rev. Daniel Smith, visited the country in 1814. They were at St. Louis, Kaskaskia and Shawneetown, and thence went down the river to New Orleans. At Kaskaskia they attempted to organize a Bible Society, and procured a subscription of one hundred dollars. It was never paid, and the Society disbanded.

In 1818 there were one or two small Presbyterian churches in the southeastern part of the State, under the jurisdiction of the Presbytery of West Tennessee. (Two missionaries from the General Assembly had visited the country and preached at Kaskaskia and in other settlements.) With the exception of the French, who were Catholics, the people were substantially of Southern derivation. Southern traditions and opinions determined the character of society. The dominant social institution of the South produced a singular amalgam of piety, orthodoxy and chivalry, mingled with impiety, ignorance and immorality. There were three classes of people. There were the slave-holder, those who were too poor to own slaves, but who sympathized with the slaveholder, and those who (like Gov. Coles) believed slavery was contrary to sound ethical and economic principles. Such of these people who were not Baptists or Methodists were Presbyterians. They had a traditional prejudice against New Englanders, classed them as Yankees, and this word, in the popular imagination, possessed an elasticity of indefinite expansion along lines of evil suggestion.

The missionaries sent out by the churches of New England regarded the establishment and maintenance of christian institutions as much more important than any question of ecclesiastical polity. They wisely sought to gather and organize the religious elements they found at hand. Some of them were inclined to think that the Congregational order was not well adapted to a people so heterogeneous. Coming from a homogeneous people, who had been schooled for a century or more by the township system, in the theory and practice of self-government, they thought it not so well adapted to the Southern-born settlers of Illinois. It doubtless would have added greatly to their labor and lessened their moral power, if, in addition to the work of organizing the

feeble and scattered elements of religious life, they had endeavored to revolutionize the ecclesiastical traditions of the people.

#### FIRST CONGREGATIONAL FAMILY IN ILLINOIS.

This abandonment of denominational principles is illustrated by the course of the Congregational family, believed to be the first which came to Illinois.\* In 1817 four brothers emigrated from Litchfield, Connecticut, and settled in Madison county. After a few years they were joined by a venerable father, mother, three sisters and a younger brother. They came from the church of which Dr. Lyman Beecher was pastor. The father had been a deacon in that church for many years. The elder sister had been the teacher of all the elder children of the pastor. The lineage of the family was along Congregational lines from 1630. The only brother who remained in New England was a staunch Congregationalist, and for years a deacon in the Fourth church, Hartford, Conn., of which Dr. Horace Bushnell was pastor. Yet this family, starting a new settlement, organized a Presbyterian church. It was the eighth church of this denomination in the State. Dr. Beecher had dismissed his emigrating parishioners with the encouraging assurance that "they were going on a wild-goose chase." He did not foresee that in a few years he would follow, and consecrate the warmth of his piety, and the heat of his intellectual fire to the hatching of Presbyterian eggs in the incubator at Lane Seminary.

One of the daughters of this family married a Vermont Congregationalist (Rev. Salmon Giddings), who founded and was pastor, till his death, of the First Presbyterian church in St. Louis. The father gave the first five hundred dollars subscribed in the State, for Illinois College, while one of the brothers endowed a professorship in the same institution, not limiting their gifts by any provision of a denominational character.

#### ILLINOIS COLLEGE.

The founders of Illinois College and Monticello Seminary were men of Congregational antecedents, but they held in abeyance their ecclesiastical preferences in order to use to the best advantage the social, moral and religious forces they found at hand. Indeed, south of a line drawn

\* This was the family of William Collins. They located within eleven miles of St. Louis. They brought with them Yankee ingenuity and enterprise. They built a tan yard, a double deck ox-mill for grinding corn and wheat and sawing lumber, opened a farm, a store, and built a distillery. After Dr. Beecher preached his four celebrated "temperance sermons," they were convinced by them that their making of whisky was contrary to christian principles, and they abandoned the business, cutting their copper stills into scraps, so that they could not be used for such purposes. Subsequently they built the second steam grist mill in the State, at Naples, on the Illinois river. They had ground wheat in their ox-mill for farmers from Sangamon, Morgan and other distant counties, and built this mill to get near their customers. They also built a steam boat and named it "Coldwater," having no bar on board. This name was so unpopular that the boat, on its first trip to St. Louis, was met by a mob, and was not allowed to make a landing. The widow of Wm. B. Collins, one of the brothers, afterwards (in 1836) platted the town of Collinsville. The lots were sold with a proviso in the deeds that no intoxicating liquors should be made or sold on the premises. This was not sustained by the courts.

across the State through Galesburg, Peoria and Bloomington, there was not any immigration from Congregational sources to form a constituency for them. It is only by holding in mind this fact, that a fair interpretation can be made of the work of these Congregational pioneers. If the "Yale Band" had tried to found a college south of the Ohio river, they would have wholly failed. Mobs would have driven them out. E. P. Lovejoy,\* was a son of a Maine Congregational clergyman. He found sympathy and fellowship for a time in a Presbyterian church in St. Louis, but he had to seek refuge in Illinois. Here public sentiment was not strong enough to protect him, and he fell a martyr to the cause of free speech. There was a strong and increasing element which had defeated the attempt to carry a pro-slavery amendment to the constitution, but along the river the population was deeply pro-slavery in prejudice and opinion. It is not generally known that not only was slavery not wholly abolished in the State till 1848, by the adoption of the constitution, but that the cruel "black laws" stood unrepealed till 1865. This is the key to the fact that a band of men of transcendent gifts and enthusiastic consecration, did not accomplish visible results more justly proportioned to their intellectual and spiritual power, in Illinois College. They were not sectarian. They did not try to build up the denomination to which they were bound by ties of tradition and conviction. But they did a great work for the State. They contributed largely toward developing the intellectual and moral life of the people. Their influence contributed largely to develop and mould public sentiment, till it crystallized into the legislation which established and fosters our whole system of public education. Meanwhile, in class and lecture room,† they inspired and educated numbers of noble young men, who have been ruling minds in secular, religious, military and civil life. The influence of environment is a subject almost offensively trite, but it is reasonable to believe that had the "Yale Band" located a college far enough toward the North to be centrally located with respect to the immigration from New England, Ohio and New York, the visible and institutional results of their work would have been in every way greatly enlarged and brilliantly conspicuous in the history of Congregationalism in the State.

#### FIRST CONGREGATIONAL CHURCHES.

Congregational churches in the State first began to appear in Adams,

\* Rev. Elijah P. Lovejoy, brother of Rev. and Hon. Owen Lovejoy, pastor of the Congregational church in Princeton, Ill., till elected to Congress.

† Of these men, Sturtevant, Turner, Post and Adams, I may say they were all far in advance of their time. From Dr. Adams I received my first suggestion of the "larger hope," and from Dr. Sturtevant a rational theory of the Scriptures. These men anticipated the results of the modern "higher criticism," and held young men to the truths of the gospel, who would otherwise have been repelled by irreconcilable contradictions. Turner was the inspirer and founder of the "Illinois University" at Champaign. Post was fascinating. He was beloved by young men. I owe much to him. He led me into the Congregational church. He did not hold or preach irrational and offensive dogmas. He was modest and reverent where the cheap dogmatist is confident. Toward the end of his life he said: "My circle of exact knowledge seems shrinking as I descend the scale of years, but I feel more strongly than ever that my Father and God will be with me and bear me up through the mystery of the eternal future."



Pike and Morgan counties. To Adams county came Rev. Jabez Porter in 1828. He taught school and held occasional religious services. In 1830 Rev. Asa Turner came to Quincy. A church was organized of fifteen members. This included all the Congregationalists and Presbyterians in the county, save two. This church was organized under Presbyterian forms of government, according to the policy of the times. Mr. Turner was made pastor. Four officers of the church were Congregationalists, as was also the pastor. Without any special design, but by a sort of natural selection or tendency, the usages of the church were Congregational rather than Presbyterian. Hence, at a meeting in 1833, the church organized according to the Congregational system. Almost with its beginning the young church began to colonize, for early in 1833 Deacon Chittenden and his wife left, with others, and organized probably the first church of the Congregational order in the State, at Mendon. It was organized in a log cabin, and Solomon Hardy preached the sermon and administered the sacrament, the communion furniture being a junk bottle and tumbler upon a puncheon table.

The young church in Quincy was very active. Three services were held on Sunday, beside the Sunday-school. There were three evening meetings during each week. (During Mr. Turner's pastorate there were added to the church one hundred and sixteen by profession and one hundred and twenty-eight by letter.)\* They built a large, plain building, called, by common consent of the people of the community, the "Lord's Barn." It was used for sundry secular purposes, as well as for religious services. Deacon Snow was for years clerk of the church. At an early period he was elected a County Commissioner, and his wife, desiring that he should present an appearance in keeping with his office, emptied a new striped bed-tick of its feathers, and had an entire suit of clothes made of it for him.

#### CONGREGATIONAL CHURCHES ANTI-SLAVERY.

The State of Illinois projects westward in a somewhat peninsular form into the State of Missouri. Quincy lies, longitudinally, seventy miles west of St. Louis. For years it was the extreme Western outpost of free territory organized as a State. On the bold bluffs at Quincy the watch-fires of liberty burned which guided the slave toward freedom. It was impossible that a church based upon radical conceptions of personal liberty of belief, speech and action, should fail to take a pronounced position upon the subject of human slavery. In 1839 the church passed a resolution to the effect that "we believe the principle of slavery to be opposed to the law of God, and the whole spirit of the gospel, and therefore necessarily wrong and sinful; *resolved*, that we believe the sin peculiarly heinous when practiced by ministers of the gospel at this time, when there is spread out before the community and

\* In 1837 fifteen members colonized and formed a church at Mission Institute, now known as East Quincy.

the church, so much light on the subject; we therefore could not cordially invite in communion a slave-holding minister, nor invite him to preach in our house." It is difficult for us to appreciate the state of public sentiment at that day. It was not uncommon to see a team passing along the street with a number of colored persons chained to it, men, women and children, taken to the ferry to be transferred to Missouri, and not a magistrate in the community willing to issue papers to institute the proper inquiry as to whether they were free negroes kidnapped and taken over for speculation by thieves, or legally under claim as slaves, and, under the laws of that day, subject to return to their owners.

About this time, Dr. David Nelson freed his slaves and located in East Quincy, establishing a seminary of learning for the education of missionaries. The spirit of the institution was aggressively anti-slavery. Some of his students assisted runaway slaves to escape. His institute was the first station on the underground railway that led to Canada and liberty. On one of their expeditions in Missouri to help some slaves escape some of the students were betrayed. They were tried and sent to the penitentiary.\* About this time an anti-slavery society was organized. The subject was discussed in the "Lord's barn." Some of the members of the church had assisted negroes to escape their owners. Dr. Eels, a prominent member of the church, had had his horse shot while he was conveying an escaped slave from Quincy to Mendon. The whole country was deeply agitated. The population along the Mississippi was especially sensitive. When it was announced that anti-slavery speeches would be made in the Congregational place of worship, it was declared that it should never be permitted. Lovejoy had been shot and silenced at Alton. This added fuel to the flame in Quincy. The spirit of mob violence determined that free speech should not be permitted. Any man who gave utterance to any opinion reflecting upon slavery was subject to insult and in danger of physical violence. The leading members of the Congregational church were not Abolitionists in the extreme sense, but they believed in freedom of speech, and they determined that if the mob forced the question of free speech to a practical issue, they would stand by the speaker in the Lord's barn, as the representatives of that principle. So, in this crisis the battle was left to the Congregational church and its friends. The space under the pulpit was supplied with hickory hoop-poles. A number of guns were in readiness, and preparations were made for the public service. The mob was furious. They had gathered from Missouri, from the country and city. As soon

---

\* This made Nelson a hated name. His life was unsafe in Missouri. Detected there by some old acquaintances he fled toward the river, and lay for a long time hid in a swamp in the Fabius bottom. He here composed the hymn—

"My days are gliding swiftly by,  
And I, a pilgrim stranger,  
Would not detain them as they fly,  
These hours of toil and danger."

He occasionally preached in the Lord's barn for the Congregational church.

as the speaking began, the mob made an attack. The glass in the windows weakened before the mob, for it was easy to break. Not so the men within. They, under the leadership of J. T. Holmes,\* at that time a magistrate, and at their head legally, as a posse to sustain civil order, made a charge on the mob. It so happened that the leader of the mob had a drawn sword. In his martial ardor he forgot the scabbard dangling from his belt. It swung between his legs and tripped him. While prostrate a hoop-pole was applied to his most accessible and prominent part till he howled for quarter. The fight was pushed with such courage and vigor that the mob was put to flight. One noisy fellow retired from the contest with nothing further to say, inasmuch as a broken maxilar, given him with the compliments of Deacon Kimball, compelled him to "hold his jaw."

This affair was of more than local importance. It was a crisis in which two opposing elements, long treasuring up hidden forces which stirred the community to its core, finally exploded, and the right triumphed. It did more than anything which ever happened in Quincy to break the power of the rude, lawless pro-slavery element of the early community, and lay broad and deep the foundations of law and order in freedom. It was the Puritan, the Independent or Congregationalist, putting some of the old solid Plymouth rock into the underpinning of our social and civil order.†

In this brief sketch of Congregationalism in Southwestern Illinois, for these sixty-three years, it is impossible to present full details. It would seem that it should have made a larger growth. Griggsville, Payson, Mendon and other places along the southern border line of New England immigration, have not grown with the country. A reason is the character of the population. The children of the Pilgrims go West. Their places are taken by foreigners. Catholics and Lutherans buy the farms and bid for the labor demanded by the needs of society. This slow growth, however, is not peculiar to our denomination. Methodist and Baptist churches have suffered from the same causes. The "Bethel Baptist" church which, in my early boyhood, was the strongest church, and one of the first organized in the State, has nearly ceased to exist. Its leading members were among the pioneers in the Illinois Territory in the first decade of the century.

---

\* This Holmes afterward entered the ministry and was pastor of the Congregational church at Griggsville at the time of his death.

† In 1840 a colony from the church organized the Presbyterian church of Quincy. The mother has reason to be proud of her daughter. This church has ever been true and steadfast in faith, and deserves that her beautiful spire should stand prominent upon her foremost corner, a fit symbol of her life and spirit, no sham, but solid stone from foundation to top. This church stands as a splendid example of what a Presbyterian church may become when its leading spirits have had the advantage of early Congregational training.

In 1840 Rev. Horatio Foote was pastor of the church. He was a man of rare power, and, as an evangelist, ranked closely with Rev. Charles G. Finney and Rev. J. T. Avery. He was active in revivals in all the neighboring churches. He lived to be about ninety-five years of age, respected and honored. During his pastorate the church divided, and a second Congregational church was formed. In 1869, however, the two churches were reunited.

But the real history of a church is not most in its external life. The manifold influences which, during the last sixty years, have entered into the life and character of individuals and society, are not matters of written record. During all these years these churches have set forth the claims of Christ to the loving homage of human hearts. Thousands under their auspices have heard the offer of salvation. What they have done for families, for individual souls struggling with doubts, sins and sorrows, cannot be recorded. How much they have done to bring joy to the cradle in the consecration of infancy to God, joy to the marriage altar, in gathering about that most beautiful relation God has made possible in this world, the blessed sanction of religion; how they have filled homes that were dark, sinful and selfish, with love and light, how they have encouraged weakness in its struggle with temptation, how they have dashed the poisoned chalice from the lips of despair, how they have chased away darkness and made stars shine again, how they have soothed pillows of pain and comforted sorrowing hearts, how they have with the white hands of hope and faith held back the dark curtain which hangs this side the mystery of death, all these subtle forces with which they have touched life in its profounder and personal relations cannot be contained in or conveyed by written records.

The work of the churches is two-fold. Their best work is invisible. Only in part can we measure spiritual power by its crystallization in the institutions of society. But measured thus the Congregational churches along the border line between the two civilizations which, through long years, engaged in mortal combat for the mastery, have been the dauntless defenders of freedom in state and church, the champions of a spiritual faith, and uncompromising advocates of personal and social righteousness.

# CONGREGATIONALISTS AND THEOLOGICAL EDUCATION.

BY PREST. FRANKLIN W. FISK, D. D.

The topic assigned to this half-hour would require, for its proper treatment, a full half-day. Little more, therefore, will be attempted than a sketch of what our churches of Illinois, represented in this Association, in connection with other churches of our faith and polity in neighboring States, have done during the last half century for the training of young men for the christian ministry.

## THE NECESSITY OF A THEOLOGICAL SEMINARY EARLY FELT BY OUR CHURCHES.

The necessity of making early provision for the theological education of young men to become their pastors and teachers deeply impressed itself upon our churches. They were then few and mostly feeble, yet, as they looked into the future, and saw this great fertile valley of the Mississippi, with its score or more of imperial States, swarming with vast populations from all parts of the earth, they deeply felt that, as the inheritors of the Pilgrim faith and polity, and the representatives of those who had imperilled their earthly all that they might, on this new continent, "establish a religion without a prelate, a government without a king," they ought to do their utmost to raise up from among their own membership a godly and learned ministry, not only to take the places of their self-sacrificing pastors who were bearing the burden and heat of the day, but also to provide pastors and teachers for the thousands of Congregational churches that, at no distant day, should dot the vast prairies and crown the hill-tops of these great States of the Interior. They felt, too, that, like the Apostle to the Gentiles, they owed a great debt of evangelism to the myriads of human beings outside the pale of Christian civilization, and sitting in the region and shadow of spiritual death.

## EARLY STEPS TAKEN FOR THEOLOGICAL EDUCATION.

It was this deep conviction of pressing obligation to do their full share in providing a Christian ministry, both for the home and the foreign field, that led our churches in this State and in neighboring States, to take early measures for the establishment of schools of theological training. At first, the founding of a *single* theological institution for the entire West, was hardly thought of by our churches. They had planted small colleges here and there, throughout these States, mainly with the view of preparing young men for the ministry, and as they saw these little colleges, the offspring of their sacrifices and prayers, grow in power and influence, the thought came to them tha 1

perhaps these growing institutions for literary culture might have attached to one or more of them in each State a theological department. Indeed, in one or two instances, a theological department was established, and a professor of theology elected. But various obstacles prevented the realization of these plans, and thus the way was opening by Divine Providence, to our churches throughout the West, to found one theological seminary instead of several feeble ones, to begin and carry forward through coming ages, the great work of training a godly and learned ministry, not only for the coming thousands of needy churches in this great interior of our country, but also for the evangelization of the world.

The movement for this great object seems to have started almost at the same time in our churches in different States. In Michigan, in 1853, the Rev. L. Smith Hobart was pastor of the Congregational church at Ann Arbor, and, as he attended the medical lectures given in the University of Michigan, the thought (as he often told the writer) deeply impressed itself upon him that the plan of having, each year, a "Lecture Term" and a "Reading Term," under a teacher in the practice of his profession, would be no less beneficial to a student in theology than to a student in medicine. This thought made so deep an impression upon him that, at the annual meeting of the General Association of Michigan, held in his church a few months later, he submitted to the Association (though withholding his name) the plan of a theological seminary in which students should attend the lectures of theological professors during six months of each of the three years of their course of study, and spend the remaining six months of each year in reading and practical training under the supervision and instruction of an able and experienced pastor. This plan was put into the hands of an able committee, who reported favorably upon it, and it was referred by the Association to a committee, whose chairman was Mr. Hobart himself, to report on it at the next annual meeting. In the meantime, Mr. Hobart's plan was published in *The Congregational Herald*, and sent to other State Associations that were already agitating the establishment of one or more schools of theological training, and awakened general interest. At the next meeting of the Michigan Association, held at Detroit, the committee to whom was referred the plan of Mr. Hobart, reported favorably, heartily commending the plan in its general outlines. Thus far there seems to have been no thought in the minds of the Michigan brethren of founding one theological institution for the entire Northwest, but only for the State of Michigan.

But while our Michigan brethren were thus busy in thinking and planning for a theological school for their own State, similar thoughts were arising in the minds of some of their brethren in Illinois. Early in March, 1854, the Rev. Stephen Peet, then pastor of the Congregational church in Batavia, a man honored and beloved by his ministerial

brethren, far-seeing in his plans and wise in their execution, drove up to St. Charles to confer with the young pastor of its Congregational church, our beloved brother, Dr. Savage, on a subject that had taken full possession of himself, the establishment of a theological seminary at or near Chicago, for the churches of our faith and order in the whole Northwest. As they talked and prayed over the matter they became fully convinced of the feasibility and wisdom of the general plan, and that it should be realized as soon as possible. To this end they sent letters to several representative brethren in Illinois and Wisconsin, in which they were invited to a meeting of conference on the subject, to be held in Chicago two weeks from that time, at the office of *The Congregational Herald*. The seven brethren present at that initial meeting, all of whom became charter members of the Board of Directors when the institution came into being, were the Rev. J. J. Miter, of Wisconsin; Rev. Stephen Peet, Rev. J. C. Holbrook, Rev. H. Eggleston, Rev. G. S. F. Savage, Deacon Philo Carpenter, and Rev. George N. Perkins, of Illinois. Four of these brethren are fallen asleep, but three of them still live to rejoice in the wonderful result of the enterprise upon which they then entered.

These seven brethren were all in favor of the general plan proposed, but thinking it desirable to secure a larger representative meeting before definite action, adjourned to meet at the same place the last of April, at which meeting were representatives from Wisconsin and Iowa, in addition to those from our own State. At that meeting a report was made of the similar movement by the Michigan brethren, and all present were of the opinion that steps should be taken, at once, to bring together the representatives of our churches in the Northwestern States to confer on this subject, and, if possible, take united action. With this end in view, a committee of conference was appointed, with power to call a general meeting of the friends of the proposed enterprise. Soon after (in May, 1854), at the meeting of the Michigan Association in Detroit, to which reference has been made, the committee of which Rev. L. Smith Hobart was chairman, reported not only in favor of establishing a theological seminary, but also of uniting with the Congregational churches in neighboring States, to found a single theological institution for the whole Northwest.

Accordingly, after several conferences among the friends of the enterprise in the different States, a meeting was called to be held in Chicago, June 15, 1854, to take, if possible, decided action in the matter. At this meeting there was a large representation of our churches in the Northwest, and, after much deliberation and prayer, the conviction became clear and strong that the time had fully come, as expressed in the resolutions adopted, for the establishment of a Congregational theological seminary in the Northwest; that such seminary should combine as far as possible the advantages of the old method of private study with

pastors, with the new method of instruction in theological seminaries; that a committee of twenty-one members (naming them, of whom eleven were from our own State, two from Michigan, two from Wisconsin, one from Indiana, three from Iowa, one from Missouri and one from Minnesota) mature a plan for such seminary, make inquiries in regard to a suitable site, and make all other necessary arrangements, to be submitted to a general convention of the Congregational churches of the Northwest, to be convened at the pleasure of the committee.

This committee met in Chicago the following July, and issued a call through *The Congregational Herald*, for the meeting of this General Convention, to be held in the Plymouth church, Chicago, Sept. 6, 1854. At this important convention there were present fifty-four ministers and twenty delegates from the churches in Indiana, Michigan, Illinois, Wisconsin, Iowa and Missouri. Over the convention, C. G. Hammond, Esq., was called to preside, an able and honored layman of our own State, who, from the first, had taken a deep interest in the subject to be discussed, and who afterwards most generously gave to the institution, then about to be organized, of his rare business ability and of his property. The secretaries of the convention were Rev. G. S. F. Savage, of Illinois, and Rev. William Salter, of Iowa. As indicative of the large share of representation and influence which our churches of Illinois had in this convention, it is only necessary to state that, of the fifty-four ministers present, thirty-one were from our own State, many of whom were recognized leaders among our churches.

At the opening of the convention the committee of twenty-one, appointed at a former meeting, reported through its chairman, Rev. Stephen Peet, giving at length the history of the enterprise to that date, in which was set forth the necessity of a theological seminary to the Congregational churches in the West; the several steps taken to this end; that the seminary should be located at Chicago and called "The Chicago Theological Seminary"; that in general the course of study should include (as before outlined) a lecture-term and a reading-term; that, in addition to the instruction given by three or more resident professors, there should be delivered short courses of lectures on special topics by competent persons; and that a "special course of study" should be arranged for those who desire to enter the ministry, and, having qualifications both of heart and mind suitable for it, are yet prevented by age or other causes from taking a college course of study.

Such were the main points in the report, which was referred to an able committee, of which Rev. A. S. Kedzie, of Michigan, was chairman. After careful consideration this committee reported to the convention its approval, in the main, of the report submitted to it, and recommended that the convention adopt in its main features the report, and proceed at once to take the necessary measures for the establishment of such a seminary. This report the convention adopted, and addressed



itself to the work of organizing the Seminary, securing a charter, and devising methods of electing the "Board of Directors" and the "Board of Visitors"; to all of which the convention gave the most earnest and prayerful consideration, and in which, as subsequent events have showed, it was divinely guided. Alas! that the man who, more than any other, was instrumental in bringing our little churches scattered throughout the Northwest, to this harmonious and grand result, could not have lived to see a fuller fruition of his hopes and plans. Mr. Peet was called to his rest and reward March 21, 1855. But the great enterprise to which he had devoted the last years of his life went forward. The Rev. A. S. Kedzie, one of the Board of Directors, from Michigan, was chosen financial agent in the place of Mr. Peet, and entered with zeal and wisdom upon the effort to secure funds with which to endow the Seminary. This arduous work he prosecuted during many years, and has made the Seminary his great debtor.

#### PROFESSORS AND LECTURERS CHOSEN.

The Board of Directors then addressed itself to the difficult task of securing professors and lecturers to give instruction in the young Seminary, and in April, 1856, elected four gentlemen as professors, and six as lecturers. For various reasons only one of the four persons invited to chairs of instruction accepted the invitation, and that one, the writer, on condition that he give the authorities of Beloit College one year's notice of his intention to resign his professorship in that institution. Two years later, in April, 1858, Rev. Joseph Haven was elected Professor of Systematic Theology, and Rev. Samuel C. Bartlett, Professor of Biblical Literature.

#### THE SEMINARY OPENED.

These two last-named professors entered upon their duties, Oct. 6, 1858, in the parlors of the First Congregational Church, Chicago, with sixteen students. It was indeed "a day of small things." The Seminary had no building, and scarcely any funds, except a few promissory notes. It was rich only in the assurance that it was in the line of God's providence, and that it had before it sublime possibilities of usefulness. In presence of the "Triennial Convention" that autumn, Professors Haven and Bartlett were inaugurated on successive evenings, October 20th and 21st, and the writer, six months later, April 28, 1859.

#### LOCATION OF THE SEMINARY AND ITS BUILDINGS.

The following autumn, 1859, the Seminary, after many and sore trials, secured a permanent location on Ashland Avenue, fronting Union Park. It was partly the gift of Deacon Philo Carpenter, who, from the first inception of the Seminary, had taken the deepest interest in its welfare, and to the end of his long and useful life gave very liberally to its support and generously remembered it in his will. The first Seminary building was a little wooden structure of four rooms, attached to the

rear of a mission Sunday-school building, given to the Seminary by the First Congregational church, and in which, on the first Sunday in January, 1860, the professors began holding regular services that led, the following May, to the organization of the "Union Park Congregational Church." The first permanent building of the Seminary was erected in 1865, and called "Keyes Hall," in honor of Deacon Willard Keyes, of Quincy, who generously gave most of the funds needed for its construction. Then followed, in 1868, the building of "Carpenter Hall," in 1882, of "Hammond Library," and in 1889, of "Fisk Hall," in all, furnishing good accommodations for two hundred and ten students, together with all needed offices and public rooms.

#### GROWTH OF THE SEMINARY AMIDST GREAT TRIALS.

This outward and material growth of the Seminary fairly represented its interior progress. Although its growth during the thirty-six years since it opened its doors has been remarkable, yet it has had severe reverses and great trials of faith and patience. But out of them all the Lord delivered us. During the "War of the Rebellion," it seemed, for a time, that the Seminary must close its doors. Its professors lived "from hand to mouth," resisting, some of them, flattering calls elsewhere, while soliciting funds for the Seminary, and trying to subsist on voluntarily reduced salaries, not always promptly paid. But, as the clouds of war were lifting, there came new light and hope. That firm and generous friend of the Seminary, Deacon Philo Carpenter, offered to give \$5,000 toward the endowment of each of the three professorships (afterward extending the offer to four) whenever the sum of \$20,000 had been secured. The "Wisconsin Professorship" (of which the writer was the occupant) was the first one endowed, the \$20,000 required to meet the conditions of Mr. Carpenter having been largely given by the Plymouth Church, of Milwaukee. The "New England Professorship" (Professor Bartlett's) was next endowed, mainly by the New England Church, of Chicago, supplemented by Eastern friends; and then the "Illinois Professorship" (Professor Haven's) was endowed chiefly by the churches of our State, supplemented by churches in Indiana, and friends at the East. Afterwards the "Sweetser and Michigan Professorship" (Professor Scott's) was endowed by Michigan churches and individuals, and the "Iowa Professorship" (the late Professor Hyde's, and now Professor Gilbert's) was partially endowed by the Iowa churches. The "Stone Professorship" (Professor Willcox's) was endowed by Mrs. Valeria G. Stone, of Massachusetts. Other professorships have been endowed in part, but thus far only a single professorship in the Seminary, and that in the Dano-Norwegian department, has been fully endowed, and several of them lack many thousand dollars of a complete endowment.

This growth of our Seminary has been in no small degree due to its efficient treasurers and financial agents. They have been a goodly

succession. Mr. Lucius D. Olmsted rendered excellent gratuitous service for seven years. Of Mr. Kedzie's labors in the dark days of the institution hardly too much can be said. Rev. H. L. Hammond followed him in office, and in the "great fire" of Chicago risked his own life to save the funds of the Seminary that he loved and faithfully served. Dr. Savage succeeded Mr. Hammond in July, 1872, and from his ripe knowledge of the Seminary from its beginning, and his extensive acquaintance with its wide constituency, was able to do for it a varied service that could hardly be rendered by any other man. It was by his efforts that the "Professorship Fund" of \$80,000 (of which Col. Hammond gave \$20,000) was raised, the income of which was to be used to make up deficiencies in the salaries of the professors, caused by decrease in rates of interest. Rev. M. F. Hollister, who, in 1885, succeeded Dr. Savage, rendered faithful service till failing health caused his retirement in 1889, when he was followed by the present able and efficient treasurer, Mr. H. W. Chester. In the financial agency Rev. E. M. Betts and Dr. Eli Corwin have rendered the Seminary very efficient service.

THE SEMINARY EXPANDING ITS WORK AND OPENING NEW DEPARTMENTS OF INSTRUCTION.

The marvelous growth and expansion of our Seminary during the last decade of years is so well known that it needs only briefest mention. With vast foreign populations surrounding the Seminary, its Board of Directors felt that they ought to do what they could to raise up for them an evangelical ministry. Accordingly, though without a dollar of funds for such object, they organized, in 1882, a German department, in 1884, a Dano-Norwegian, and in 1885, a Swedish department, in all, with six instructors. The results have abundantly showed the wisdom of their course.

But the addition of these departments, and the rapid growth of the Seminary in other directions, so straitened it in its finances, that its friends, by vigorous efforts during three years, secured for it \$300,000 by January 1, 1889, a considerable part of which went into much needed buildings. The Seminary grew faster than its funds, and a second great effort was made, under the able supervision of Professor Curtiss, to raise \$400,000, stimulated by the royal offer of Dr. D. K. Pearsons, which came to a successful issue the first day of last November. By these two great efforts there has been added to the funds of the Seminary, in the last ten years, more than half its entire assets. Would there were time to mention the generous and noble givers, not only of those who have given professorships, as J. W. Scoville, and J. M. Williams, and fellowships, as George H. Rust, William H. Bradley, E. W. Blatchford, and Dr. C. L. Ford, but also of the large numbers in our churches that have given, often at great sacrifice, to equip more fully our beloved Seminary for its great work. Time would fail to tell of the long line of worthies

that have filled places of trust and service in our Board of Directors, and Board of Visitors, who through faith subdued hosts of difficulties for this "school of the prophets," and in the faithful and self-sacrificing "Board of Instructors," among whom were such men as Professors Haven, and Hyde, and Boardman. Many of them have gone to their reward, and others still live to rejoice in the fruit of their labors.

THE SEMINARY A GREAT LEGACY AND A GREAT RESPONSIBILITY.

But they have left to us, at once, a great legacy, and a great responsibility. The Seminary which the feeble churches organized when less than four hundred in number, now has a constituency of over one thousand eight hundred churches; instead of its three instructors, there are now fourteen; instead of its one department, there are now four seminaries in one; instead of its less than a score of students, it now has over two hundred; instead of its having scarcely any funds but "promises to pay," it now has over a million dollars of assets (though nearly one-fifth represents unproductive property); instead of a very limited curriculum, it now has very extensive courses of study, both prescribed and elective. Its requirements in scholarship have been greatly advanced, and its high aim is to furnish the best possible culture and training for the Christian ministry to the worthy young men who shall throng to it from our churches in this great central region of our Republic.

In doing this great work it must lean for support upon the prayers and contributions of its large constituency, especially upon the churches of our own State. They have contributed the larger part of its funds, and upon them must chiefly rest the responsibility of its continued growth and success. If our churches shall continue true to this great trust, the future of our beloved Seminary, as it shall stand through the ages, will become an ever-increasing blessing, till "the kingdom of the world is become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."

---

\* The writer is indebted for several of the facts in the early history of the Seminary, given in this paper, to the "Quarter Centennial Historical Sketch" of the Seminary, by Rev. A. S. Kedzie, and to a manuscript "Statement of facts respecting the early history of Chicago Theological Seminary," by Rev. Dr. G. S. F. Savage.

## FIFTY YEARS OF THEOLOGICAL DEVELOPMENT.

BY REV. EDWARD F. WILLIAMS, D. D.

A theology which will satisfy the intelligent faith of to-day must be a theology which shall touch the human race at every point. It must provide for the needs of men everywhere, and for all their needs. It must consider not only the needs of the individual, but his relations to his fellow-men. It must be a comprehensive system of religious belief.

All that man has accomplished in art, in literature, in philosophy, in science, in political or social life, must be carefully and accurately weighed. The thoughts and deeds of men the world over, and the ages through, must form the platform upon which we are to stand. To write a book on theology and overlook works like those of Tolstoi, George Eliot, Mrs. Humphrey Ward, of scientists like Huxley, Tyndall, Darwin, or of writers on political economy and sociology, would be as foolish as to overlook the reports from our mission fields, with their pictures of light and shadow, their contributions to the science of comparative religion and ethnology, or to throw away as worthless the systems of religious thoughts which Augustine, the Schoolmen, the Reformers and their successors, German and English, have patiently and reverently put together and made the foundation upon which so large a portion of our christian philosophy has hitherto rested. Theology is compelled to make wise use of all knowledge, to set forth all that the present and the past reveals to us of the nature, the needs, the destiny of man, the nature of God, and their relation to each other.

Nor, in being comprehensive, may theology cease to be thorough. Its doctrines must sound the depths of human need. While adhering with utmost tenacity to the great scriptural truths of sin and grace, of repentance and faith, of regeneration and sanctification by the Spirit of God, they must continue to be what they have been in the periods when the Gospel has had its richest triumphs, the doctrines of an applied christianity, a christianity which fits itself to every need of daily life. We must therefore give attention to every phase of missionary service, whether in our own or in other lands, we must know what city missionary societies are seeking to accomplish, or have accomplished, what societies of christian endeavor, what bible and tract societies are doing, what we owe to Sunday-schools, to christian literature, and above all to christian journalism, what we owe to the Salvation Army, to prayer and conference meetings, to the personal efforts of consecrated men and women who have formed organizations like the Y. M. C. A. and the W. C. T. U., and especially what we owe to women's boards of missions, or we shall not be in possession of the data with which to begin our studies of a science which is rightly called the queen of all the sciences. Here,

too, it may be said in passing, it is of utmost importance to make use of right methods of study. In nothing has there been such progress within a half century as in methods of study. Scientists have taught us the folly of building up systems of thought without having first of all carefully considered the so-called facts which enter into their foundations. In our day we must employ scientific methods even in our investigation of theological truths. Just as we study secular history, not primarily in the works of distinguished historians, but in original authorities, in contemporary documents, in inscriptions on long forgotten tombstones, in the ruins of uncovered cities, in writings wrapped around the mummies of priests and kings, in a word, by putting ourselves back into the times of which we wish to write, so must we make ourselves masters of the facts of theology, as they are revealed in the religious experience of the centuries.

Nor may we neglect the study of comparative theology, for religious ideas are universal, since God has nowhere left Himself without a witness that sin brings guilt and pain, and must be put away if the human heart would be at peace.

1. As theology is to take account of the experience of the whole church, the church not of any one country, but of all countries, it becomes clear that its student must weigh well and justly the triumphs and defeats, the gains and losses of those who have been in Christ before us. It is impossible to be an intelligent theologian without first being an intelligent student of church history. One must be able to appreciate the decisions of Councils at their true value, one must know how, when and why these Councils were called, of what men they were composed, what influences determined the results, what doctrines were condemned, and for what reasons, what men were triumphant in these Councils, and what men suffered defeat, what part Emperors, and ecclesiastical leaders, more famous for their political shrewdness than for their piety, had in securing the results, if one would understand the life of the church as it has flowed on from the days of the apostles to the present hour. We must bring ourselves into such relations with the past that we can feel the difference between the Primitive Church and that of the Middle Ages, between the Church of the Reformation and the Church of to-day, between the different branches of the Church as it now exists, Latin, Greek, Armenian, Coptic and Protestant. We should be familiar not only with the actual accomplishments of these various Churches, in the periods when they were the strongest and the purest, but with the ideals which they cherished, and with the reasons why these ideals were not realized. We shall not be prepared even to begin the study of systematic theology till we have mastered the doctrines of Historical Theology, till we have learned what these doctrines are, where, when and how they arose, what effect they have had on the thinking, the activities, the character of the men who have been

under their influence, till we can see clearly the relation of the doctrines of the past to those which we believe to-day. We must be able also to measure men by the times in which they lived if we would do them justice, if we would treat them as we hope to be treated by those who come after us. The study of dogmas, of the times in which dogmas were made, and of the men who formulated these dogmas, cannot safely be neglected by any one who would construct or rightly criticise a system of theology.

That the past fifty years have witnessed a very great improvement in the methods of the study of Church History no one will deny. If we compare the works of such men as Mosheim with those of men like the lamented Schaff, the works of such writers as Milner with those of writers like Neander, Hase, Dörner, Doellinger, or of a score of men of the first rank, who have devoted themselves to the elucidation of particular periods in Church History, who have studied the Councils, the Dogmas, the Symbols, or the leaders of the Church, we shall be satisfied that the improvement in the study of the history of the Church has been as great, as in the study of secular history, it has been under the impulse of men like Niebuhr, Arnold, Ranke, Curtius and Mommsen. To listen to the lectures, or to read the works of a man like Harnack, of Berlin, is to be carried back into the very scenes of which he speaks, to breathe the air of the era in which the men whose character he analyzes lived, to be swayed by the very motives which caused the action which we approve or blame.

Nor has the advance been less marked in the field of Exegetical Theology. There were great Hebrew scholars a half a century ago. We are not yet beyond the influence of men like Dr. Edward Robinson and Dr. T. J. Conant, in America, of Ewald and DeWette in Germany. Nor was the much earlier work of Reuchlin and Maimonides without its effect on these men, or on their predecessors at and since the time of the Reformation. Yet it were idle to deny that Hebrew is understood far better to-day than it was even twenty-five years ago, that the enthusiasm and wisdom of men like Delitzsch and Dillman in Germany, and of many a teacher in Great Britain and the United States trained by them, have been without a most favorable influence upon the interpretation of the Old Testament. Whether we go with the Higher Critics, or turn our backs upon them, it is certain that they have made the scriptures of the Old Covenant a new book to multitudes. We may recognize the fact, to which Dr. Denney called our attention, in his lectures before our Seminary students, that the interest in the Old Testament has shifted from the so-called historical books to the writings of the prophets, we may admit that for English speaking peoples this has largely been brought about by such men as Robertson Smith and Prof. Driver, of Oxford, Prof. A. B. Davidson, of Edinburgh, George Adam Smith, and in the United States especially, by Kuenen's Bible for

Learners, and the works of Edward Reuss, of Strassburg, it nevertheless remains true that the Old Testament, as a whole, and in its different books, has become more interesting to us than it was to our fathers, is better understood by us than by them. Unexpected light has been thrown on the Hebrew Scriptures by discoveries in Archaeology, and by the rapid development in the study of Egyptology and Assyriology. It is not asking too much of a teacher in Systematic Theology that in constructing his system of Old Testament Theology he shall build on the basis of present day knowledge instead of that of even ten years since, that in fitting himself for this work of construction he make himself familiar with the methods and the results of Old Testament study.

It need hardly be said that our theologian must be a master in New Testament exegesis, fully acquainted with all that pertains to the department of New Testament study. He must know not only what such schools as that at Cambridge, led by such men as Bishop Lightfoot, Wescott and Hort, and carried on by the younger men who are taking their place, have done, and are doing, but what the Germans and French are doing in these studies, or he will make a serious mistake both in the kind of material he uses, and in the arrangement he makes of it. It will not do to write a system of theology, when the emphasis in New Testament study is on the Gospels, as it now is on the other side of the Atlantic, as if it still remained on the Epistles of Paul. This change of emphasis must be recognized, and the reasons for it known. A man who teaches his classes or writes his books, without reference to the light which has been thrown on the New Testament by the apocryphal writings, properly so called, and the apocryphal books of the New Testament, by works like Edersheim's *Life of Christ*, by the studies of Schürer and many others, shows little appreciation of the duties which he owes his pupils or the public. Results of explorations in Syria and Palestine and other Bible Lands, the revelations of the spade and pickaxe on classical as well as on sacred soil, the opinions of archæologists, even if they are unbelievers in Christianity, are not to be set aside as of small consequence. The theologian ought to understand the setting of the New Testament no less accurately than the language in which it was written, the times, the thought, the characteristics of the writers, no less truly than the words which they used. Philology alone cannot interpret Scripture. In addition to the mastery of well understood and generally accepted principles of interpretation, the New Testament Exegete needs a broad, well balanced mind, richly stored with wisely gathered, carefully assorted information on all subjects which can in any way cast light upon the field in which he is toiling. We must have specialists. We must give them the time and the costly apparatus which their studies demand. But while a theologian is in some sense a specialist, he is a specialist in a field of learning which embraces many narrower fields, whose harvests he must gather if he would comprehend



the nature of his work. He must be a Church Historian, in the fullest sense of these words, he must be an Old Testament and a New Testament Theologian, with such a knowledge of the languages and circumstances in which the books of the Bible were written, as will enable him to weigh wisely and justly the conclusions of experts in these special departments of study.

But the problems of theology are also, and often first of all, problems of philosophy. Of him who would solve these problems nothing less can be required than that he master those systems of philosophic thought which have had power over men's minds and have largely determined the form of the dogmas which have entered into christian systems of theology. Nor is it enough to know philosophy as a historian. One should be able to discriminate between the principles of the leading systems of philosophy, and to give a reason for the appearance and temporary authority of these systems. Not otherwise will it be possible rightly to estimate the systems which now prevail, and to put one's finger on those principles, which logically issue in the foolish and hurtful doctrines of Christian Science, Faith Healing and certain forms of sociology which not unfitly may be termed "philanthropy run mad." The Bible is a philosophical book. Its system of thought is speculative as well as practical. It is found in the wisdom literature, in the poetical books, in the words of the prophets, and even in the books about whose historicity there is at present so much discussion. Here are principles of philosophy of which no professed theologian may venture to remain ignorant. Should it be decided that they are wholly ethical, one ought to know the grounds upon which this decision is based.

No system of ethics can be true, says Prof. Pfeleiderer, of Berlin, unless it rests on the principles of the Gospels, more particularly on those contained in the Sermon on the Mount. Jesus was not only a teacher of religion, He was a teacher of a religious philosophy. In order to see this, and make proper use of the fact, one must be a student of the philosophy which has prevailed outside the pale of christianity, must be at home in all the systems of human thought which have flourished hitherto, or have influence still, must know just what students of biology, psychology and physiology are trying to do, just what the value is of systems of thought which rest on a material, a spiritual, an experimental, or a speculative basis. Nor is this a work of so great difficulty as at first appears. Windelband, one of the best of the recent German historians of philosophy, a man who is a philosopher as well as a historian, says that no new principles of philosophy have been discovered since the opening years of the present century, *i. e.*, since the time of Kant and his immediate successors. There have been endless varieties in the presentation of philosophical principles since this time. The old principles have been more clearly expressed. Their meaning and value have been brought out into clearer light. But no advance during this

century has been made in our philosophical knowledge as a whole. And our author is not unmindful of the writings of Sir William Hamilton, and the Scotch School generally, nor of the works of the Mills, Prof. Bain, Herbert Spencer and the evolutionists of his own and other countries.

Windelband makes seven divisions in his history of philosophy, in the light of which we may pursue our studies with something like ease:

- (1). The Grecian Period.
- (2). The Hellenic-Roman Period.
- (3). That of the Middle Ages.
- (4). That of the Renaissance.
- (5). The Philosophy of the Enlightenment. *Aufklärung?* (Rationalism?)
- (6). The German Philosophy.

(7). That of the Nineteenth century. This latter philosophy is neither new nor essential. Our century, says Windelband, has been literary rather than philosophic, resembling in this the fourteenth and fifteenth centuries of our era, and the third and second centuries before Christ. The work of men like Hamilton, Comte, Rasmini, and Lotze is significant for energy of thought, and for fineness of feeling in the survey of the typical thought-forms of history, forms which they have shaped into new life and vigor.

It is not demanding too much that one whose business is with the highest and holiest thought, with truths which concern man profoundly and eternally, should master the systems of philosophy by which men have sought to lift themselves up to God while seeking the solution of the perplexing problems of our human nature, should be able to judge intelligently, and without prejudice, the claims of the would-be philosophies of to-day.

We must take account, also, of the progress which has been made in Practical Theology, or in the applications of the principles of the Gospels to the demands of society as it is now constituted. To be a good theologian one must first of all be a practical man. He must have the power not only to absorb into himself knowledge from whatever source it may come, and fit it accurately into the sum total of previous acquisitions, he must know Man as God intended him to be, as he actually is, in his sins, and as he is when Christ has redeemed him from his sins. There is such a thing as a christian sociology. True, it is a new name for something which has long existed. But there seems just now to be an emphasis on the duty, which those who have heard the good news, owe to society as such, an emphasis on methods which will take the truths which the Son of Man taught when He was on the earth, and apply them to the poor and unfortunate, in the spirit in which He applied them. Pastoral experience therefore is an essential factor in the preparation of a good theologian, a pastoral experience which embraces every variety of human need and human weakness.

Thus we have some of the tests by which we are to determine whether theology has made any advance during the last fifty years. We have seen that the theologian, perhaps it should be said the systematic or constructive theologian, must be a master in historical, exegetical, philosophical and practical theology, that he must be able to absorb knowledge from whatever quarter it may come, and use it wisely in his own special field of study. Have these tests been met? Can we say that in the department of constructive theology there has been any real progress in the last half century? Certainly no new doctrines have been discovered. Nor will it ever be possible to put less emphasis than was put in the time of Paul on the doctrines of sin and grace. Nor shall we ever see with more clearness than he saw, the importance of faith in Christ, if we would be justified, or live in constant fellowship with Christ, or be sanctified by the Holy Spirit. But in the statement of the truths of theology, in their re-arrangement into a system, there has been progress. If we take the word theology in the broad sense in which I have employed it, the progress has been as great in the theological world of this closing decade of the century as in the world of commerce and trade. Steam, electricity, mechanical inventions, have not done more for the material world than science, literature, history, philosophy, exegesis, and above all new methods of study, have done for theology. As it is hard to put ourselves back into the world of 1850 with its slow methods of transportation, its limited trade, its undeveloped industries, its traditional methods of education, so is it hard for us to think ourselves back into the world of theological thought as it then existed.

If we are asked to put our hands on the treatises which have brought about the changes in theological thinking, which have removed the emphasis from one doctrine to another, we shall find it difficult to comply with the request. We might point to the writings of Bushnell, to the works of Finney and the Oberlin School, to the discussions between Prof. Park and Dr. Hodge in the old *Princeton Review*, to the controversy between New Haven and East Windsor, to Dr. Taylor's great work on Moral Government, to the writings of President Porter and Prof. Fisher, to the work of evangelists like Moody and B. Fay Mills, to the influence exerted by the International Sunday-School Lessons, the gatherings of the Y. M. C. A., the W. C. T. U., and the Society of Christian Endeavor, to the enlargement of our missionary service, in all its departments, to the more prominent part women and youth are taking in all forms of christian benevolence, but while we should here find some of the causes of the change, we should by no means find them all. For while these changes have taken place in our own country, others no less important, some of them of the same character, have taken place in Great Britain. Here, we have the influence of the Bampton Lectures, the writings of Kingsley, Maurice, Stahley, the influence of the *Essays and Reviews*, *Aids to Faith*, *Lux Mundi*, and of hundreds of other books

to consider, the influence of the Broad Church as well as that of the High Church, together with that of Dissent, which has never been so powerful in England as in the last half century. And almost entirely within this period lie the life and achievements, at home and abroad, of the Free Church of Scotland, with its array of great names, from those of Chalmers and Duff to those of Cunningham, Rainey, Bruce, Candlish, Stalker, and so many others that time would fail even to mention them. That the thoughts of these men have contributed much to clarify the theological atmosphere need hardly be said. Nor may we overlook the work which Principal Fairbairn and other Independents have done in England. It is not too much to say that Fairbairn's "The Place of Christ in Modern Thought" is an epoch-making book, as much so as McCleod Campbell's earlier work on the Atonement, or of some of the treatises of James Martineau. In Germany scholarship and piety have busied themselves continuously in rearranging the central truths of the never dying Gospel. Treatises on theology, on every topic in the system of dogmatics, and on every related subject, have appeared, one may honestly say by the hundred, and yet if we except the works of Ritschl, none of the more recent works have produced any real change in the apprehension of theological truth. The writings of Schleiermacher have not yet lost their influence on German thought. Treatises like those of Luthardt and Frank, of the orthodox school, have a strong hold on the German mind. But the influence of Ritschl, and of the abler representatives of his thought, is rapidly growing. There is not time here to characterize his system. Suffice it to say, that he believes it necessary, for the discovery of truth, that we divest ourselves of all that load of metaphysical learning which men have introduced into theology, so that going back to the Gospels we may learn what they teach. His watchword is, Back to Christ. Study His words. Let them form the basis of a new theology. That his work was fragmentary and unsatisfying is almost universally admitted. And yet he has gathered about him a company of earnest, high minded, able thinkers, who, while profoundly reverencing Christ, yet refuse to formulate any doctrine of His person, or of the atonement, and who find their christianity in being true to their calling in life, in trying to love their neighbor as themselves, and to love God with all the heart. That these teachings will sooner or later have a powerful influence on American theological thought no one will venture to deny. While writers like Shedd, Dabney, Patton, and Prof. Robert Watts, of Belfast, as strict Calvinists, defend the old doctrine of the election of individuals on the ground of a pre-existing decree, with its necessary correlate of preterition and limited atonement, it would be difficult, I think, to find many persons in our churches, or in those of Europe, who would accept these views without attempts at modification. In fact, one may say that the modifications have been so radical, and the tendency toward the universal atonement of Arminian-

ism, with its emphasis on the love of God and the free will of man, so decided, as to leave us very little of the Calvinism which its author and Beza, his successor, taught at Geneva. This is seen very clearly in the attempt made by Prof. Northrop, of the University of Chicago, in his able book entitled, "The Sovereignty of God in Predestination," to mediate between the two systems. Whether this state of things is received as a development in the direction of progress, or the contrary, will depend on the point of view from which we consider it. My own judgment is that we are not to look for improvements in the statement of theological truths in modifications of the Calvinistic or the Arminian systems, but in finding a new point of departure for the study of theological science.

The time is approaching, if it has not already come, for a new Calvin to gather up the contributions to theological thought which are scattered through thousands of volumes, and weave them into a system which shall be to future ages what The Institutes have been to the Reformed Churches. I do not forget what Strong and the elder Hodge have done. But the treatise of former, valuable as it is, is a compilation rather than an original work, that of the latter is Turretin rewritten, enriched, indeed, with the deep spiritual experience of its author, and rewritten along lines marked out by the Shorter Catechism.

What the late Profs. H. B. Smith and Stearns would have done, had their lives been spared, we cannot tell. As it is, their works are fragments of treatises which we would gladly have seen complete. It seems, however, as if in these fragments, and notably in the writings of Fairbairn and in many lesser works which have appeared in Great Britain and upon the Continent, the principle upon which reconstruction is to proceed has been indicated. The new theology must be Christo-central. The older theology started with the sovereignty of God. From that point of view no better work can be done than that of Calvin himself. If man be made the point of departure, Unitarianism and the various systems of purely rationalistic theology show us the best that can be accomplished. If we combine man and God, and emphasize the love of God and the free will of man, Arminius and Methodism have wrought as skillfully and successfully as could be desired. And yet we feel as if something that we do not yet possess were needed, as if some central principle in theology were demanded, around which all its truths may crystallize, a principle which shall do for theological science what the principle of gravitation, discovered by Newton, has done for natural science. May we hope to find this principle in the belief that Christ is the full and adequate representation of God, that what we want to know is His thought of God, to see God in Him, to put His teachings about God and man's relations to Him into logical and harmonious form? Perhaps we have given too much prominence to Christ as the representative of man alone, as the Ideal Man,

and too little to Him as the representative of the ever living, invisible God. Certainly it seems as if most recent writers on these high themes were striving to explain them through reference to Christ, and by means of a better understanding of Him. A new and complete system of theology, wrought out with the genius of a Calvin, a Turretin or a Melancthon, from this principle as a point of departure, would be a boon to the christian thought of the time. Into more minds than one has the desire to furnish this system entered. It may come from a quarter least anticipated. From whatever source it appear, whoever be its author, be he Frenchman, Dutchman, German, Briton or American, it will be most welcome. It will be true to human nature, to human society, to the revelations of the Word of God. It will be what the elder Hodge was wont to say all real theology must be, "religious experience classified." It will be a system which can be applied to the wants of man as he is now conscious of them, to the daily needs of society, to the solution of the problems, political and industrial, which fill the air. In a word, it must be a system which, as Dr. Denney so frequently asserted, can be preached. This system of theology is in the New Testament. It is contained both in the Gospels and in the Epistles. It corresponds to the experiences of the human soul in its struggles with sin, and in its development under the gracious influences of the Holy Spirit into fellowship with God. The more nearly this system is presented, as the Apostles and martyr teachers of the primitive church presented it, the newer, the fresher, the more powerful will it seem to be, the firmer and more lasting its hold on the christian heart.

# THE PIONEER MINISTERS.

BY ONE OF THE COMMITTEE.

The names of many of these appear in previous papers. Other dear and honored names deserve mention. The field of labor in the central, southern and southwestern part of the State has been spoken of with some degree of fullness and definiteness in detail. I will mention other portions of their field, particularly the Fox River Valley, and the valley of the Rock River, with some results to Congregationalism, of their work, together with some distinguishing traits and characteristics of this Pioneer Ministry, on the entire field.

The exploring itinerant ministry which, for fifteen years, had passed over Southern Illinois, had not entered the northern half of the State. Apparently it knew nothing of it. After the close of the Black Hawk war, and the extinction of the Indian title to lands (in 1832), families began to appear for settlement in the Fox River Valley. In the ten years following, up to the time of the organization of this Association, about twenty Congregational churches were organized in that Valley. In them, laboring for longer or shorter periods, were ten ministers. In 1835 the few feeble churches formed a Union for mutual support and encouragement in their work. For seventeen years from that time, this growing Union comprised all the Congregational churches in Northeastern Illinois. Then (1852) fifteen churches withdrew to form the Elgin Association. Thirty-two years after (1867) thirteen more were organized as the Aurora Association. This left eighteen churches. From the first till now, fifty-nine years, two hundred ministerial laborers have been employed in the seventy churches of this Union. Their membership through additions on profession of faith, alone, have been about six thousand. The churches in the Rock River Valley were associated at first in 1848, thirteen years after the organization of the Union. In the central part of the State, an Association was formed in 1844.

## THE FIELD OF NORTHERN ILLINOIS.

Into this field, three hundred miles wide and two hundred miles in length, came the Pioneer, following in the foot-prints of the retreating savage.\*

---

\*How he found things in the lead mining district, in the extreme northwestern part of the State, may be known by what is told in a sketch of Rev. Aratus Kent, a Presbyterianized Congregationalist, of Puritan ancestry, born at Suffield, Conn., 1794, educated in New England, graduating in the last class taught by President Dwight at Yale College, and sent to Illinois under the A. H. M. Society in 1829. "Sabbath-breaking, profanity and gambling obtained an alarming and sickening prevalence. It took nearly three years of toil before he was able to organize, with six members, a Presbyterian church, amid a population of several thousand souls. Only two of the original six lived in Galena. The other four lived out from five to forty miles: two lived in a town known afterwards as Mineral Point, Wis." After fourteen years of labor, Mr. Kent writes: "My parish, from the Rock River to the Wisconsin, has been surveyed. I

## THE SPECIAL PREPARATION DENOMINATIONALLY.

At that time there was no enthusiasm for the Pilgrim, or, if you please, the New Testament church polity. For more than thirty years ministers and laymen, coming from the East to the West, were largely absorbed in the Presbyterian churches. With a becoming zeal for the evangelization of the world, the teachers in New England Theological Seminaries, at the beginning of this century, had no conception of the destiny of the American people, or of the responsibility of the people, as entrusted with the problem of self-government which they were to work out. They were far more intensely interested in conserving the doctrines of a polemic theology, than in the matters of liberty of conscience, of individual and local self-government for disciples of Christ. Many of them were far more warmly attached to the Assembly's Catechism, and to what we now would regard as the dreadful features of high Calvinism, than they were to the Congregational church polity; or to this very important matter, who should rule in the churches of our Lord, man or the Master.

They not only did not commend to the young men under their tuition, that form of church government that was so dear to the fathers, but they rather dissuaded them from extending it. They counseled them, in going West, to unite with Presbyterians. And there came a time when those who did not, but sought, under the influence of the Spirit to plant and build Congregational churches, were looked upon with no small degree of suspicion, as being out of order and factious. They were subjected to reproach and stigma, as not sound in the faith, and fanatical. As result, it is believed that not less than fifteen hundred churches west of the Hudson River, were lost to Congregationalism at a seminal period in its history.

At that time there was no distinctively denominational paper. The *Puritan Recorder*, begun in 1816, had been in existence fifteen years before the organization of a Congregational church in Illinois. It was provincial, not national. Dr. Horace Bushnell characterized it as "not only behind the age, but behind all ages." I have never seen an allusion to it in our records; any request to have matters of interest in these churches published in it. It ignored the great missionary movement as wholly unconscious of its existence. The *Congregationalist* had its beginning some twenty years after the organization of our first Association (1849). There was really almost no Congregational literature in circulation either in the East or in the West. All the more remarkable,

---

have been in perils of waters six times, perils in the wilderness three times, several times lost, but out of them all the Lord has delivered me. When I came here there was no church of any denomination, either Protestant or Catholic, within two hundred miles, no Sabbath, no minister, no God recognized; and there was no communication with the outside world, while the Mississippi was frozen. Our church has now grown to a membership of one hundred and seventy-five, besides having dismissed members to four new organizations." That the life work of this very useful and saintly man was done as a Presbyterian demands and justifies a reference to the molding influences, as to ecclesiastical order, to which the pioneer ministry was subject in its early education and training.



therefore, was the movement for Congregationalism here. Seemingly, it was of God rather than of man, and of laymen rather than of ministers. It had its origin, moreover, in several widely separate localities. The church in Mendon was organized in February, 1833; in Naperville July, 1833; in Jacksonville in December, 1833.

When, in 1835, a call issued from the church at Big Grove (organized in 1834), it was to the churches, to consider the expediency of forming a bond of Union among themselves, a union of churches, one with another. In response to this call seven delegates appeared and two ministers. When the body was organized it comprised four churches and these two ministers. Its historic name was The Union of the Congregational Churches of Fox River, afterward shortened to The Fox River Union, a name that has historic value, and should be restored. One of these first ministers, Alfred Greenwood, coming from an Unitarian family, was a graduate from Harvard College and Andover Theological Seminary (a "licentiate" only at this time, as were Mills and Schermerhorn in their tour in 1814). The other, Samuel Perry, was a graduate of Yale College. He deceased in Illinois in 1847.

It is little to the credit of the cloistered theological teachers of our Congregational Seminaries, for the first quarter of this century, nor greatly to the credit of our ministry of that period, that they had no clear prophetic vision of the movement of the centuries toward freedom of opinion, and of self-government in the local churches, as a blood-bought heritage of inestimable value. It is to their credit that they prized the gospel, and the grace of God in salvation, above all forms of church order, and, above all, thought of personal aggrandizement and honor. It was under such influences pervading the seminary, the sanctuary, the pulpit, and the press, and the christian home, that the Pioneer Ministry came here to work for the Master, and for men.

#### DISTINGUISHING CHARACTERISTICS.

The spirit, the aim, the characteristics of these men were such as became the divinely commissioned messengers of the glad tidings, co-workers of God, in extending the kingdom of heaven. Through this half century of years, for the most part, they have seemed to be regenerated men, high minded, holy, cheerful and thoroughly devoted in christian work, in many respects, and in large numbers, very Christ-like men, the peers in intellectual cultivation and in manly character, of any in the so-called learned professions.

In the earlier years, the ministers of this Association were eminently characterized by the missionary spirit. They looked upon the waste places of the land, and gave themselves to the divine Master for their cultivation. Said Elisha Jenney: "We chose one of the newest and therefore most destitute portions of the field, there to stand, if the providence of God should permit, shoulder to shoulder in the work, till God should call us hence." With many of these it was a question, which

way shall we take, to the foreign or to the home field; to the heathen abroad, or to the wilderness at home. The choice of the home field at that time, involved what it is well nigh impossible now to realize, viz: first of all, churches, if gathered feeble and poor, a dependence on missionary gifts, on small uncertain salary, life-long poverty and itinerancy, narrow uncomfortable lodgings, a deprivation of home comforts, a destitution of domestic help, a very hard and trying lot to the young wife, no means outside the family for the education of children, if children should be added to the family circle, very small amount of money for books, if any at all, the absence in the intercourse of daily life of associates in the so-called learned professions of such as had the means of classical education, means and opportunity of cultivation as artists in architecture, sculpture, painting, oratory or song. They must separate themselves in the fervor of youth, from their homes and kindred, from associates in school and college, for a humble lot in life, there to remain till death. Thus they went forth. In their departure they lacked altogether the interest and enthusiasm, and the substantial props that lighted the way of the missionary who went to the foreign field. There were no six hundred dollars for an outfit, no guarantee against compulsory change of parish year by year, no pledge of salary independent and apart from the caprices of the people. They cast themselves upon Divine Providence.

"Not as the conquerer comes  
They, the true hearted, came;  
Not with the roll of the stirring drums,  
And the trumpet that sings of fame.

What sought they thus afar,  
Bright jewels of the mine,  
The wealth of seas, the spoils of war?  
They sought a faith's pure shrine.

Leaving all for Christ, they came for missionary work, to live missionary lives.

They were characterized by an eminently fraternal spirit, a brotherly love. Their one aim and common experiences made their intercourse in their homes and in their Associations, after Associations were formed, like the Feast of Tabernacles to the Hebrew. My first experience of this was in the spring of 1848, in attending a ministerial meeting on the Des Moines River, in Iowa, where were yet several of the Iowa Band. I said: "Surely this is new and delightful, this honoring and loving one another! To be associated in a life-work with such men must be delightful."

This sweet experience was enjoyed often in the years following in our own State. We have a pleasant record of these characteristics, at a very early period, in the convention that was held to plan for the organization of the first Association in 1835. The brethren came together for prayer, deliberation and action. Their work being done, they tarried certain days for continued religious exercises. They remained

over Sabbath. The solemnities of Sabbath services gave them, as they stood in this gateway, to a new, unknown future, gave them, providentially, a discourse from the words of Christ well suited to their position. "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." The sermon ended, they withdrew from their "sanctuary" (the room in the log house) to examine candidates for church membership. They then returned for the reception of members; for communion in the Lord's Supper; for the baptism of a child. At evening they gathered once more, at another house, for prayer, for God's blessing on their parting interview. "Surely," they said, thus reads the record, "Surely had the spirits of the Puritan Fathers of New England been permitted to bend over their descendants, here grouped around the Throne of Grace, they would have thrilled with joy." So they laid the foundation of Union on the virgin prairie, these four men representative of four churches and their sixty-six members, and the two ministerial members; ministerial brethren from other denominations looking on, and, doubtless, the hosts of heaven not very far off.

Like to this in fervor of feeling, in spiritual communion, in their leaning on God for support, by timely discourses, from the word of God deriving strength, were their meetings in Associations in subsequent years. They came, oftentimes a half a hundred miles, by private conveyance, to enjoy them and to gird themselves anew with strength. Returning to their fields of solitary labor, it was not unfrequently with tears, as they remembered that Christ sent his disciples forth two and two, while, as one said to the writer, "I go alone; my nearest neighbor on the north, twenty miles, a feeble church; on the west, forty miles; on the south, sixty miles; on the east, one hundred and fifty." Reference to this goodly fellowship recalls the names of how many of those ennobled men, not already mentioned, Nathaniel Smith, Joel Grant, Wm. Beardsley, G. B. Hubbard, S. H. Emery (ten years our statistical secretary), Lansing Porter, E. N. Bartlett, A. B. Campbell, R. M. Pearson, E. B. Turner, Lewis Benedict, Darius Gore, M. N. Miles, A. A. Stevens, George Schlosser, Lathrop Taylor, W. E. Holyoke, M. M. Longley, J. A. Mack, H. M. Tupper, J. D. Wyckoff, names redolent of brotherly love and faithfulness.

Again, a distinguishing characteristic of these men was the completeness and thoroughness of their educational equipment for their work. Among them were graduates of our foremost colleges and of our best theological seminaries. Many of them ranked high as scholars in their classes. As was the custom of the time, they carefully wrote their sermons and read them from the manuscript, having been taught with the Levite of old, that men must bring "beaten oil for light" in the sanctuary. In a few instances, some on the field, and in secular occupations, not having collegiate education, like Father Dodge, for twenty years a

teacher, "the most saintly man I ever knew," gave up their work for the love of Christ, for the service of the churches, and stood approved of others, ready for such work as they might be called to do. Often it was a very useful work which they did. But those men were few in number. Prudent, wise, conscientious, good men. They have shared in the success and honors of the field in a creditable manner. As the rule the pioneer ministry comprised thoroughly trained, disciplined men.

It was a characteristic of those men that they had well-balanced minds. They were sensible, judicious, practical as well as spiritual. They were spiritual. They delighted in religious conversation. They loved revivals. But they were men of peace, of push, of self-sacrificing personal work for others' good. An inflexible adherence to convictions of duty, was tempered by prudence, gentleness, and a conciliatory spirit. An amiable and discreet behavior, sterling sense, equanimity of temper, judiciousness, made them serviceable in the affairs of common life, and inspired confidence and hope. Their constancy to truth and duty, their unselfishness, their simplicity, their sincerity, shed a luster over their example as citizens, and made them valuable in counsel, winning the respect of men. For the most part their bearing as christian gentlemen was not impaired by extravagance of opinion or by eccentricities of conduct. The more cheerful and jocose did not exploit their humor in sacred places. The "funny" preacher, or the man of superabundant flatteries, had not then put in his appearance in the house of God. The clerical crank was not often seen in the "new country." The sensationalist and the dude were unknown. Solemnity, earnestness and genuineness were theirs, with a sturdy independence, but all dominated by a Christ-like love.

It has not been a time-serving body of men, seeking place, office and honor. Our ecclesiastical system hardly admitted of this. The life and death struggle for the necessities of daily life, and for the best things of the heavenly kingdom, were too severe and constant to allow of and encourage rivalries and preferments. And these comparatively poor churches had not much to offer to tempt the cupidity or self-seeking of the ministry on the field.

Soundness in doctrine and purity in morals have been distinguishing characteristics of this body. In all the thousand and more, there have not been a half score of damaged reputation in all these years of their serving. I recall but few expelled or disfellowshipped, and in their case it was departure from the faith. Two or three have withdrawn at their request. That this so large body has been so shielded and protected, that their living has been to so great degree exemplary, to the honor of God's gospel, has doubtless in part been a result of the high moral principle of the community, "the fellowship," in which they lived, the sound sense, the reverent fear of God, a true fraternal regard, the deter-

mined maintenance of social order in these associated churches. For this we owe due gratitude to God.

Further, this ministry has been characterized by good citizenship and by patriotic devotion. From the first it has been engaged in effort for popular education, for all the people. It has been distinguished for its anti-slavery feeling, for its enforcement of temperance, for Sabbath observance. I cannot narrate the various ways in which these men have taken part in work for the public welfare. With wives and children around them, they have been an integral part of society, and, if possible, more interested than others in the preservation of order and of good morals, and in beneficent material progress in obedience to law. If they have not found time to be literary, in the sense of writing and publishing many books, they have done something in this line of work. Many have written largely for the newspaper and periodical press, and thus variously and vigorously helped in social progress with a far-reaching influence and power. Not a little of this work has been done, as it were, in secret. The sentiment has been impressed, the principle implanted, the influence exerted, but the source has not been known.

In this way the influences of these small and poor parishes have reached across the land to the farthest seas. I need not attempt to speak of the great struggle which began at the opening of the second quarter century of our history, and of the ministers who went to the war as chaplains or as soldiers; or of those whose sons laid down dear lives on the field of battle, in hospital or camp. The old saying, like people like priest, was true with these men, as respects the stern virtues needed in the maintenance of the national Union. I know of no one among them, I never heard of one, not loyal to the Northern cause, in heart and soul, and with all his strength; no one who did not most fervently pray for his country, for the men in the field, and cheer them by correspondence, and by material help and support and sympathy extended to their families. The fact that nearly all who went to the theater of war came safely home again, I do think to be due to their great prudence, except, possibly, in a single instance. And I know of no instance in which, had one not returned, society at large would not have sustained a loss.

Again, it has been a characteristic of these ministers that their labor has not been in vain. The growth of the churches in the Fox River Valley from four to seventy, and the ingathering of souls into the churches of the Union, in some instances by hundreds, in connection with a single pastorate, is in part evidence of this, and represents what is true on the whole field. But these results of labor are not to be reckoned to those men as the fruits of their toil alone. All the working force of the churches has been with them, the brave, sturdy, saintly men, and the faithful women! How their names come crowding into

my memory as I write! How much we owe them! Nattinger, of Ottawa, Abrahams, of Peru, Fairbanks, of Joy Prairie, father and sons, Schwartz, of Summer Hill, Goodrich, of Morris, Strong, of Aurora, Town, of Batavia, Butler, Daniels, Lloyd, of St. Charles, Hubbard and Jenney, of Elgin, West, of Sycamore, Talcott and Robertson, of Rockford, Wells, of Dover, Deere, of Moline, Carpenter, Hammond, "Deacon Cushing," Bradley, Gates, the Collinses, the Keyes, Strong, Bushnell, Bulls, Pope, Ferris, Cetton, Ballard. I can write the names of but a few. Stalwart and noble men. God bless them and their children unto all generations. Not by those alone were they helped, this pioneer ministry! The prayers of a pious ancestry in the East, for children in the "far West," wrought in the great result. Many a son and daughter, drawn close to a mother's bosom, fondled on a father's knees, got their impulses in salvation, which they found here, in the homes of their childhood, and from seed-sowing on other soil. But these men have been among God's husbandmen, tilling the ground and gathering the harvests. Not only have they gathered into churches the thousands referred to, but nearly two generations of population now holding the ground, or moving on as pioneers to a farther West, have had their training in these churches, as Sabbath-school children, and quite a large number of these are now at work as missionaries of Christ in the home and foreign fields. Then, too, a number equally great, has been removed by death, and are now, we trust, participating in the employments and felicities of the life eternal.

Some of these men were quite successful in special religious meetings. Rev. G. S. F. Savage, while pastor at St. Charles. Rev. J. A. Mack, at Plainfield, Rev. Geo. Schlosser, Rev. W. C. Scofield. Rev. D. R. Miller, seen in our meetings, usually as the most quiet and humble, not highly educated, nor having like advantages of refining social intercourse, once told the writer, that during his ministry in Ohio and Illinois, he had assisted in eighty protracted meetings, in which as many as two thousand persons had expressed themselves as having found Christ.

It has been characteristic of these men that, laying down their life-work in death, it has been with something of the same genial and pleasant spirit as that in which they associated with us in their toil. Those who remember Lucien Farnham, a graduate of Yale College, a good biblical scholar, witty, vivacious, conscientious, tender, will recall, that as he grew in years, as the oldest minister present, was often called upon to pronounce the benediction in our closing meeting. They will remember how tenderly he would say always the same words: "Finally, brethren, farewell. Be perfect, be of good comfort. Be of one mind, live in peace. And the God of love and peace shall be with you. The grace of our Lord Jesus Christ, the love of God, the communion of the Holy Spirit be with you all." I say those who remember him will realize how just like him it was, after two days' sickness and suffering, on

the anniversary of his (seventy-fifth) birthday, falling asleep in death, to say: "I shall spend part of my birthday in heaven." Lemuel Foster, saying: "All is well. To-morrow will be the happiest day of my life. There will come a change, a crisis, for it has been revealed to me to-day." William Carter: "His last days were beautiful. His faith mounted up on wings. He was eager for heaven." A. J. Marshall, our young brother, born at Mendon, our first church organized here, dying at twenty-six, and saying: "Emily, I am going home. It is sweet to go home." N. P. Coltrin, trying to sing his favorite hymn—

"On Jordan's stormy banks I stand."

C. C. Breed: "My peace is as a river." Our well beloved N. C. Clark, after an illness of a week, from a cold taken in returning from a fellowship meeting, dying at the age of seventy-one, as with these words on his lips: "I am going home." And our fellow helper, Rev. A. W. Chapman, only a few months ago: "I am going, Mary," and was gone. Rollin Mears, among the number of our young men, a choice spirit, at the age of thirty-five. Charles Gleason, at Lowell, aged thirty-six. Wm. H. Starr, at Elgin, thirty-seven. J. W. Cass, Sandwich, at the age of thirty-eight. What blessed memories their names recall! And how many in this half century have finished their course. Like a way-worn, weary traveler, in the seclusion of their homes, they have surrendered their trust to Christ, one by one, with blessed immortal hopes. For the most part, they now are gathered there, on the other side of Jordan, our Pioneer Ministers.

M. K. W.

## FIFTY YEARS OF FOREIGN MISSIONARY WORK.

BY REV. MOSES SMITH.

Fifty years takes us back to that ever memorable May (27), 1844, when the first telegraphic message was flashed over the wires between Baltimore and Washington, "What hath God wrought?" Fifty years ago the "three giants of American statesmanship," Webster, Clay and Calhoun, were wrestling together on the floor of the United States Senate. Fifty years ago Chicago was a small lake port (in 1840, population 4,853), in which the first public school building was being completed, while Nauvoo, the capital of the Mormon church, on the Mississippi, was a city of fifteen or twenty thousand people. It was in June (27), 1844, that Joseph Smith, first President of the Mormon church, was killed at Carthage, and the expulsion of the Mormons from Illinois was determined upon. It was in 1844, also, that James K. Polk was elected President of the United States, and the distinct thunders of the coming pro-slavery wars began to be heard. Fifty years ago the Congregational people of Illinois were, relatively, "a feeble folk." Of the 500,000 population of the State, less than 2,500 (2,432) were members of Congregational churches. There were, all told, in 1844, sixty organized Congregational churches; but they averaged only about forty members, and very few had houses of worship, or were self-supporting.

Nevertheless the Foreign Missionary plant had already taken root on these prairies, and was beginning to bear fruit. Several representatives of Illinois churches had, before this, been sent out by the American Board of Commissioners for Foreign Missions, at Boston, two to the Ojibwa Indians (Mr. Joseph Town, of Jacksonville, 1834, and Mrs. Hannah Hill Town, of Chicago, 1835), one to the Cherokees (Mr. Kellogg Day, of Alton, 1841), two to Persia (Mr. Edward Breath, from Alton, 1841-1861, and Rev. Thomas Laurie, D. D., author of "Ely Volume," and still pastor at Providence, R. I., from Jacksonville, 1842), and one to Beirut, Syria (Rev. Samuel Wolcott, D. D., father of Senator Wolcott, of Colorado, and author of the popular hymns, "Christ for the world we sing," and "Goodly were thy tents, O Israel," from Jacksonville, 1840). The American Board also acknowledged contributions that year (1844) from no less than fifty-four churches in Illinois. Therefore, in giving the "Fifty Years of Foreign Missionary Work by the Congregational Churches of Illinois," we must, as in most men's biographies, devote one chapter to ancestry.

The Congregational churches of Illinois are lineal descendants of the New England churches. (The first Congregational church in the State, Princeton, was organized 1831, in Northampton, Massachusetts, and migrated bodily to this "far West".) True to their ancestry, these



churches have from the beginning been loyal to free government, to temperance and to the great Missionary command. Because of this loyalty, the early Congregational ministers in this State often encountered prejudice and open hostility. "He is an Eastern man," it was said. "He is a Yankee." "He is a temperance man." "He is a Missionary preacher." "He is opposed to timber stealing." "He is a Calvinist and believes that God made men on purpose to damn them." "Don't go to hear him, unless you want your daughter to marry a nigger;" or, "unless you wish to sign away your liberties" (temperance pledge).

The sturdy missionary principles of the New England churches had been germinating in Illinois a third of a century before this Association came to be. The first Home Missionary from New England to Illinois, 1812 (Connecticut Missionary Society), was that flaming angel of Foreign Missions, Samuel J. Mills, who, with three other students of Andover Seminary, Adoniram Judson, Samuel Newell and Samuel Nott, had moved the Massachusetts General Association to organize the American Board, 1810, and who, later, was prime mover in the organization of the American Bible Society, 1816, and the American Colonization Society, 1817. Like the river of Eden, his Missionary zeal "became four heads." Mr. Mills' published reports of his journeys to St. Louis, 1812 and 1814, and thence to New Orleans, stirred all the land, and especially New England, with Missionary enthusiasm. From this time onward, ministers and laymen came to Illinois to do Missionary service. Notably, Rev. Salmon Giddings, who organized the first church in St. Louis (1817), the four "Collins Brothers," who settled near Quincy (1818), the "Yale Band," who organized Illinois College (1829), and, a little later, Rev. Jeremiah Porter, who organized (1833) the first church in Chicago, Miss Eliza Chappel (afterwards Mrs. Jeremiah Porter), who opened (in the loft of a log store) the first school for young ladies in Chicago, Deacon Philo Carpenter (druggist), first church elder in Chicago, later leader in First Congregational church in Chicago, in the Theological Seminary (Carpenter Hall) and many other "good works." Also, Benjamin Godfrey, founder and builder of Monticello Seminary (1838), and Rev. S. G. Wright, farmer at Canton (1830-37), Home Missionary (1840-1890), and father of two Foreign Missionaries, Rev. A. C. Wright, Chihuahua, Mexico (1886), and Miss Mary P. Wright, Turkey (1881). The early churches were indeed called Presbyterian, though practically Congregational (some of them afterwards adopted the name), and institutions like Illinois College, Monticello Seminary and Jacksonville Female Seminary were glowing with New England Missionary Spirit.

Deserving of special notice in this connection is Mission Institute, or more exactly "Mission Institutes," (for there were two succeeding each other) near Quincy. In 1836, Rev. David Nelson, D. D., author of

"Cause and Cure of Infidelity," and President of Marion College, Mo., was driven from Missouri by a mob because of his anti-slavery principles. Two members of the Congregational church of Quincy, Capt. John Burns and George J. W. Westgate, at the peril of their own lives, rescued Dr. Nelson and secreted him for a time in Quincy.\* They thus became the foster fathers of the Mission Institute, established by Dr. Nelson seven miles east of Quincy, and from which, during the eight years of Dr. Nelson's presidency (he died in 1844), there went out Missionaries and Missionary principles, whose power can never die; Rev. A. H. Fletcher, who, with Mrs. Elizabeth Safford Fletcher, from Quincy, went to Ceylon (1845); Rev. John Rendall, who, with Mrs. Jane Ballard Rendall, daughter of Deacon Elijah Ballard, of Quincy, went to Madura, India (1845), and whose two daughters, Mary E. and Henrietta S. Rendall, both became Missionaries with their father (1870 and 1877, respectively); Rev. George Thompson, who, with two other Institute students, Alanson Work and James E. Burr, suffered unmerited imprisonment in the Missouri penitentiary (Thompson five years) and took charge (1848) of the Mendi Mission in West Africa under the American Missionary Association; Rev. William Mellen, who went to South Africa (1851), received his academic instruction at Quincy Institute (probably Institute No. 2, under Rev. Moses Hunter, at East Quincy); Rev. William C. Shipman also, who went to Strong's Island, Micronesia (1854); Rev. Edward T. Doane, so successful as translator and preacher (1854-1890) at Ponape, Micronesia, began his studies at Quincy Institute (graduated from Illinois College, Jacksonville, 1848). Other laborers in the Sandwich Islands, at Jamaica, and among the Dakotas, received their Missionary inspiration as well as literary instruction from the same fountain.

What was true of the early churches and institutions of Illinois in respect to laborers, was also true of contributions. As early as 1832 regular Foreign Missionary offerings from these young churches began to be acknowledged in the *Missionary Herald*. In that same year (1832) "The Foreign Missionary Society of the Mississippi Valley," auxiliary to the American Board, was organized at Cincinnati. Rev. Artemas Bullard, previously secretary of the Massachusetts Sunday-School Union, was secretary and general agent, with Illinois as part of his field. In 1834 this auxiliary began to publish from Cincinnati the *Missionary Herald*, in order, they said, to save "expense of postage" (not trifling then), and to escape "the delays and miscarriages unavoidable by mail from Boston." At the (twelfth) annual meeting of this Mississippi Valley Foreign Missionary Society (1844), held in Rev. Henry Ward Beecher's church, Indianapolis, the secretary reported "more than two thousand copies of the *Herald*, and nearly two thousand of the

\* While he lay concealed on the bank of the Mississippi river, awaiting some chance to cross, night came on and he saw the lights of Quincy shine out. Then and there he composed "The Shining Shore."

*Dayspring*," issued monthly, and the cash receipts for the *Herald* that year in this district, \$1,887.77, or \$666 in excess of cost of publication." The *Herald* was at that time taken in more than forty churches of Illinois, in numbers from one to twenty in a church. (In the two churches of Quincy fifty copies were taken.) The paid subscriptions for the *Herald* from Illinois in 1844 amounted to \$289.50. The Monthly Concert of Prayer for Foreign Missions was quite generally observed by the early Illinois churches, and collections at these concerts, additional to the church collections, are regularly acknowledged. Through these monthly concerts, with Missionary reports, mostly from the *Herald* and *Dayspring*, these early churches were kept in vital touch with great movements around the world. Many of these early Illinois churches were also well organized for Missionary results. There were Gentlemen's Associations, Woman's Societies (Rockford Society has continued since 1838), Maternal Associations, Young Women's Praying Circles, Young Men's Missionary Associations, Juvenile Missionary Societies, and in Jacksonville "the children of Maternal Association." Contributions were made for special objects: "Mrs. Coan's School, Sandwich Islands," "Miss Philena Fobes, at Ceylon," named for the Principal of Monticello Seminary, at Godfrey. Contributions came also from Sunday-schools, union meetings for prayer, Seminaries for young ladies (Monticello and Jacksonville), Illinois College, Quincy Institute, and in one case (Joseph Thayer, Springfield), "avails of spectacles, \$10."

Special agencies for Foreign Missions were employed in those earlier days. Rev. A. Bullard, secretary at Cincinnati, visited numbers of the Illinois churches in 1843, and it is recorded that he "largely increased the subscriptions to the Missionary publications," and "aroused much missionary interest among the young people." We also read that Rev. Chauncey Eddy, when becoming pastor at Jacksonville (1844), stipulated to use "three months of the year" in Foreign Missionary Work among the churches of the State.

Illustrative of the interest in Foreign Missions in those early days, we note that in 1844, when there was no railroad west of Buffalo, and no continuous line between Albany and Buffalo, the Illinois churches were represented in the annual (thirty-fifth) meeting of the American Board at Worcester, Mass., a thousand miles distant, by two Honorary Members, Rev. Charles E. Blood, of Collinsville, and Rev. J. M. Sturtevant, of Jacksonville. Also that the Foreign Missionary offerings from Illinois that same year (1844), acknowledged in the *Missionary Herald*, amounted to \$1,998.19.

During the earlier years of this Association, a phenomenal tide of immigration was setting in through all the interior States. Between 1840 and 1850 the population of Illinois doubled, and this double was more than duplicated between 1850 and 1860. Home Missions were of necessity immensely pushed. At the same time the horizon was rapidly

darkening with the clouds of the coming civil war. The heroism of Foreign Missions, which had been taught in these churches, and now bore large fruit in home service, continued to be fostered. In 1846 the now veteran Rev. Samuel B. Fairbank, D. D. (graduated at Jacksonville, 1842), went to Ahmednagar, India, where he still labors with five children, missionaries: Rev. Henry, Rev. Edward, Mrs. Robt. Hume, Miss Ruby E., Miss Mary A., and a sixth, Mrs. Thos. S. Smith, in Tillipally, Ceylon. In 1848 Rev. William Ireland, of Quincy (graduated at Jacksonville, 1845), began his forty years' work as translator, teacher and preacher in Zululand, South Africa. In 1852 Rev. Geo. Pierson, M. D., (graduated at Jacksonville, 1848) began service among the Chocktaw Indians, whence, in 1854, he removed to Strong's Island, Micronesia. Among later graduates from Illinois College we note Rev. Geo. S. Bergen (1862) and Rev. W. H. Atkinson (1864) to India, Rev. A. E. Day (1888) to Beirut, Syria, and Messrs. R. F. Lenington (1891) and Geo. C. Lenington (1892) to Brazil, South America. The first class graduated at Knox College (1846) sent to Turkey Rev. Sanford Richardson (A. B. C. F. M., 1854-80), whose son, Rev. D. A. Richardson, is a missionary at Erzroom (1881), and whose daughter, Mrs. Ellen R. Baird, is missionary at Monastir, Macedonia (1873). The same class (1846) sent to the Copts, Egypt, Rev. Charles F. Martin (1854-58). Then, soon after, (class 1853) Knox sent to West Africa Rev. Charles F. Winship, who conducted (1860-63) the Mendi Mission (A. M. A.), and, later still, (1870) from Knox came the lamented Rev. Barnabus W. Root, B. D., M. D., native of West Africa, who died before entering upon his work at the Mendi Mission, and Rev. Franklin E. Jeffery to Madura, India (1890).

In 1847 the American Board established an agency at Chicago, in which such laborers as Rev. Ira M. Weed (1847-56), Rev. A. Montgomery (1857), Rev. Calvin Clark (1858-62), Rev. S. J. Humphrey, D. D. (1864-91), and Rev. A. N. Hitchcock, Ph. D. (1889-), have successively found full demand for their highest abilities of both tongue and pen. Dr. Humphrey, author of "Eshcol," published for a series of years the annual "Missionary Papers," also a series of valuable leaflets, "Four Memorable Years at Hilo," "The Story of the Bees," "For His Sake," "The American Board, What is It?" "Missionary's Call," &c. Similar leaflets by Dr. Hitchcock: "Facts that tell," "Reflections of a Business Man," &c. More notably than along any other line the Foreign Missionary spirit of the Illinois churches has been manifested in the colleges and seminaries. Beloit (though in Wisconsin, belongs also to Illinois), which opened for its first class in 1847, has sent out above twenty missionaries, individuals of whom have moved, and are moving, whole nations: Rev. J. D. Davis, D. D., Colonel in our late war, and leader at Kobe, Japan (1871-94); the inseparable Rev. Henry D. Porter, M. D. (son of Rev. Jeremiah Porter), and Rev. Arthur H. Smith, both in North China (1872); Rev. J. W. Baird (1872), Rev. T. D. Christie (1877), Rev.

W. C. Dewey (1877), Rev. C. F. Gates (1881), in Turkey; Rev. A. C. Wright (1886), Chihuahua, Mexico; the two Riggsees, Rev. Alfred L. (1862) and Rev. Thomas L. (1972), among the Dacotahs; the four Curtisses (six missionaries in the family), two among the Freedmen, Rev. Asher L. (A. M. A.), Raleigh, N. C., and Rev. Charles B. (American Industrial Association), Selma, Ala., two in Sendai, Japan, Rev. William W. (1877) and Rev. William L., son of Rev. Asher L. (1890); and two children of Mrs. Olds' (*nee* Curtiss), Rev. C. O. Olds (1890), Juarez, Mexico, and Mrs. A. C. Wright, Chihuahua, Mexico.

Then came Rockford Seminary, now College, founded 1849, with her twenty-five missionary daughters, such as Mrs. Christie, Mrs. Baird, Miss Mary P. Wright, Miss Martha G. Nutting, Miss Ellen Pettibone, Miss Johanna Zimmer, to Turkey; Mrs. F. A. Douglass, Miss Martha C. Lathrop, Miss Emily R. Bissell, to India; Miss Alvira L. Stevens to Bassien, Burmah; Miss Laura A. Day to the Zulus, South Africa; Miss Loretta C. Van Hook to Tabriz, Persia; Mrs. Rev. Chauncey Goodrich to Tung-Cho, China; Mrs. Rev. C. B. Haworth and Miss Anna Howe to Japan; and others to the freedmen of our own land.

Wheaton College also has its Foreign Missionary representatives in Rev. and Mrs. Henry M. Bissell, at Fuerte, Mexico, and Monticello hers in Mrs. Jane S. Wingate (Rev. Henry K.), Cæsarea, Turkey; Miss Bertha Smith, Marsovan, Turkey, and others.

Chief among the educational centers for Foreign Missionary influence in Illinois, stands the beloved Chicago Theological Seminary, which has sent out to various foreign fields above thirty men, some of whom have already been mentioned under the colleges, and all of whom are worthy of special record. In 1867, five members of the class, then about to graduate from the Seminary, were ordained to the work of Foreign Missions at one time (April 12th), Messrs. William H. Atkinson, William E. De Riemer, Samuel E. Evans, Carmi C. Thayer, and Spencer R. Wells. To the names of seminary missionaries already given may be added the lamented Myron W. Pinkerton, who gave his life for Africa (1871-80); Matthew A. Crawford, who has closed (April 3, 1894) twelve years of successful labor at Gwadalajara, Mexico, and gone to his reward; Emanuel Van Norden (1871), Buenos Ayres, South America; Geo. D. Marsh (1871), European Turkey; Geo. E. White (1887), Marsovan, Turkey; J. L. Atkinson (1869) and H. B. Newell (1887), Japan; Alfred Snelling (1889), Ruk, Micronesia. In 1887, Rev. Henry M. Scudder, D. D., resigned the pastorate of Plymouth church, Chicago, and, with Mrs. Scudder, entered at his own charges upon Foreign Missionary work at Nūgata, Japan. At the same time Rev. Geo. E. Albrecht left a chair of instruction in Chicago Theological Seminary to labor with Dr. Scudder at the same place, under the American Board. I may not omit to mention other Illinois workmen, such as Rev. Thomas L. Gulick, from Chicago (1873), now foremost educator in all Spain; Rev. Samuel

C. Bartlett, Jr., from Glencoe, Professor in the Doshisha, Kyoto, four years (1887-90), and now just graduating from Andover Seminary, and to return to the Sunrise Kingdom; Rev. I. F. Pettibone, D. D., of Rockton, who has almost completed forty years' service at Constantinople and vicinity; Rev. Frank E. Rand, of Carthage, now for twenty years at Ponape, Micronesia; Rev. A. C. Walkup, of Nunda, since 1880 at Kusaie, Micronesia; Rev. T. W. Woodside, of Naperville (1888), in Sakanjimba, West Central Africa; Rev. Edward P. Holton, of Hillsgrove (1891), at Madura, India; and Rev. Charles A. Nelson, of Providence (1892), at Hong Kong, China. Nor such heroic women as, in addition to those already mentioned, Mrs. Pinkerton, from Chicago, Mrs. Atkinson, from Jacksonville, Mrs. Arthur Smith, from Clifton, Mrs. Doane, from Dundee, Mrs. Crawford, from Woodburn, Mrs. Ousley, from Knoxville, Mrs. Stover, from Milton, in all, the wives of above forty missionaries, together with unmarried women, each a host, Miss Jane E. Chapin, of Springfield, Miss Julia E. Dudley, from Naperville, Miss Alice J. Starkweather, from Elgin, Miss Mary Porter, daughter of Rev. Jeremiah Porter, Miss Ada Haven, daughter of the late Prof. Joseph Haven, D. D., of Chicago Theological Seminary, the two Wyckoff sisters, from Galesburg, Miss Emily R. Bissell and Miss Johanna Zimmer, from Rockford, Miss Annie L. Howe, of Washington Heights, Miss S. Rowena Bird, from Sandoval, Miss Alice E. Harwood, from Crystal Lake, and a dozen more, some, indeed, retired from the front, and others still bearing the burden and heat of the day.

In 1868 the Woman's Board of Missions of the Interior, auxiliary to the American Board, was organized at Chicago, and has become the most efficient of all Foreign Missionary agencies among the Congregational churches of Illinois and other interior States. It aims to secure one missionary society or more (senior, junior or juvenile) in every church. Its published leaflets, its monthly "Mission Studies" (now in its twelfth volume), and its weekly column in *The Advance*, constitute a perennial fountain from which copious draughts of inspiration and of sympathy for the "women and children" of unevangelized lands are received by multitudes. The annual receipts of the Woman's Board from the societies in Illinois, and forwarded to the treasury of the American Board, are about \$30,000.

Previous to 1870, Presbyterians and Congregationalists in Illinois, as elsewhere in the Northern States, labored jointly in Foreign Missionary service. It is not always possible to distinguish the denominational antecedents of either missionaries or missionary offerings. But this is certain: When, in 1871, the Presbyterians withdrew from our societies, and an amicable division of fields and of laborers was made, no one of the forty missionaries who had gone from Illinois to foreign fields under the American Board (some were not living, and some had retired from foreign service), found occasion to change denominational relations, and

the contributions from the Illinois churches to the Board the first year after the Presbyterians had withdrawn (1872) amounted to \$18,620.72. Moreover, this amount has been almost steadily increasing, until in 1893, of the three hundred and four Congregational churches in the State, two hundred and thirty contributed to the Board a total (not including legacies) of \$43,524.95, or an average of \$1.29 per member. In all, the American Board has sent from Illinois one hundred and twelve Foreign Missionaries, one hundred and six since this Association was formed, and seventy-four in the twenty-two years (1872-94), since our Congregational churches have been left alone. But this list of one hundred and twelve laborers sent out by the Board by no means expresses the full missionary spirit of these Illinois churches. From the beginning, these churches were keenly sensitive to the relations sustained fifty years ago by both the American Board and the American Home Missionary Society towards chattel slavery. Strong memorials were forwarded from this General Association to both these societies, and when, on account of delay on the part of the Board in dissolving relations with this "sum of all villainies," the American Missionary Association was organized in 1846, contributions from Illinois churches at once began to flow into its treasury, and young men, from Illinois homes, like Revs. Geo. Thompson, Chas. F. Winship and Barnabas Root, already mentioned, entered its service. It is true that the Association expended its efforts largely within the boundaries of the United States; some Home Missionary churches, then Indians and Negroes; and, later, Chinese. But the American Board also, until 1883, had its missions among the Indians, and expended upon those tribes, in all, more than a million of dollars of Foreign Missionary contributions. Practically the work of the American Missionary Association has been Foreign Missionary work, and the churches of Illinois have so largely shared in it, that, between 1867 and 1894, above two hundred men and women, teachers, physicians and ministers, including such names as Rev. and Mrs. Jeremiah Porter, Rev. F. Bascom, D. D., Rev. Evarts Kent, Rev. and Mrs. Dana Sherrill, have served under it among the Indians and Freedmen, in periods of two to thirteen years each. A considerable number of missionaries from Illinois served the Association previous to 1867, but for the most part their names have not been preserved.

In conclusion, it is fitting to record, (1), that the broad, perspective and dauntless purpose of Foreign Missionary work during all these fifty years have wrought immensely in developing the efficiency of these churches at home—always, "Men can when they think they can;" (2), the reflex results of Foreign Missionary labor, as illustrated in Rev. E. A. Adams, D. D., Missionary of the American Board in Bohemia, and now with converts from that Austrian Mission doing such successful work at home, constitute a divinely manifest preparation for the cosmopolitan work now being laid upon the churches of the United States; and, (3),

organization, as illustrated in the Foreign Missionary societies of the early churches of Illinois, and most of all in the Woman's Board of Missions of the Interior, instituted at Chicago in 1868, and of which we are to hear this afternoon, organization, I say, for information, and for gathering funds, is the *sine qua non* of all christian success.

---

## REMINISCENCES OF THE THEN AND THE NOW.

BY REV. G. S. F. SAVAGE, D. D.

We have had, during the day, elaborately prepared papers upon almost every phase of Congregationalism in Illinois the past fifty years. And this evening, much to our instruction and delight, we have had presented reminiscences of the early past, by our friend and brother, Collins, whom I remember as a young Home Missionary, before he exchanged the title of Reverend for that of Honorable. This leaves little of much value for me to add. I can only gather up a few fragments, and give some impressions of "The Then and the Now."

Yet every one of these papers recalls to mind facts and incidents in the early history of Congregationalism in this State, and precious memories of the noble band of men and women who were the chief factors in laying the foundations of the churches and christian institutions which are our prized inheritance; and I am deeply impressed with the contrast between the "Then" of 1847, when I came as a Home Missionary to Illinois, and the "Now" of 1894, after forty-seven years of experience and observation upon this field. My personal recollections cover nearly the entire period of the half-century under review; and it was my privilege to know and be associated with most of the pioneer ministers and their families, and to have personal knowledge of many of the facts noticed, respecting the early history of our churches; the establishment of college and theological institutions; the early home missionary, church building, and Sunday-School enterprises; and the anti-slavery and temperance conflicts and reforms.

I seem to myself, on this jubilee occasion, to be a sort of relic, standing between a remote past of our State history as a denomination, and the living present, so full of promise for the future. And contrasting the "Then and the Now," the small beginnings, and the marvelous growth and prosperity since attained, we can surely say, "The Lord hath done great things for us, whereof our hearts are glad."

One thought which deeply impresses me, in the review of the past, is the changed public sentiment, East and West, as to the character of Western Congregationalism, and the right to plant Congregational



churches and institutions on this Western field. In the first planting of Congregational churches in this State, and in other Western States, peculiar and unexpected obstacles were encountered, and largely from those, who, by affiliation, should have been our friends and helpers. In the early settlement of Illinois, it was assumed, even by Eastern Congregationalists, that there was no occasion for organizing Congregational churches here; that the polity, good for New England, was not adapted to the heterogeneous population of a new country. Moreover, it was claimed by many, that under the plan of union entered into by Eastern Congregationalists and the Presbyterian General Assembly, in 1801, Congregationalists had no right to plant their churches here. Indeed, strong prejudices were kindled against Western Congregational ministers and churches, as radicals, fanatics, unsound in the faith, and unworthy of fellowship by their Eastern brethren. This was one reason why there was no Congregational church established in Chicago until 1851, four years after I came to the State; yet there were living there, hundreds, who came with letters from the Congregational churches of New England, and united with Presbyterian churches, and were the bone and sinew of those churches.

A single fact of personal experience will illustrate the extent and unjust character of this prejudice against Western Congregationalism. In 1856 I attended, as a delegate from the Illinois General Association, the Massachusetts General Association, at Dorchester. A few days before the meeting of that Association, the *New York Evangelist* published a communication, charging that the Congregational churches of the West were doctrinally unsound and radical, not worthy of the fellowship of the New England churches, who were more in harmony with New School Presbyterianism. *The Puritan Recorder*, of Boston, an organ of the Congregationalists, copied the article, and endorsed it as true. In presenting the salutations of the Illinois Association, I alluded to the article, and said that it seemed to me a very strange thing that, when nine-tenths of the Congregational ministers in the West were born and converted in New England, had united with Congregational churches there, had been educated in New England colleges, and New England theological seminaries, and a very large proportion of the members of our churches had come directly with letters of recommendation from those same churches, that the simple transportation of those ministers and church members across Lake Erie and Lake Michigan should work such a marvelous change in their christian character and belief, as to make them unworthy of the fellowship of the churches from which they had emigrated. And added, that an experience of nine years with those Western ministers and churches qualified me to say that I believed that they were as orthodox in faith, and as worthy of the fullest confidence and fellowship, as were Eastern ministers and churches.

This unjust feeling has now, happily, passed away. The Congrega-

tional Convention held in Michigan City in 1846 was influential in preparing the way for this result. And yet more, the discussions and testimonies from Western brethren, at the Albany Convention in 1852, which resulted in the abrogation of the Plan of Union, and a closer fellowship of all our churches East and West. As a delegate from the Illinois State Association, it was my privilege to be a member of a committee of one from each State represented in the Convention on the Plan of Union. Dr. Humphrey, President of Amherst College, was chairman of the committee. He had, up to that time, been an earnest advocate of the Union, writing and speaking in its defense. But, as fact after fact was brought out before the committee, showing how wholly unfair and one-sided was its practical working, he became intensely interested, and his countenance evinced great surprise. As a result he wrote a report recommending the abolishment of the Plan, which was unanimously adopted, and went into the Convention, and made a forcible and effective speech in favor of the recommendation. He was afterward bitterly attacked for this change of opinion; and, when asked how he could have been induced to take such a step, replied: "Those Western boys ran away with me, with their facts."

This action of the Albany Convention was the introduction of a new era in Western Congregationalism. That, and the establishing of a church-building fund of \$100,000 by the Convention, gave new life and inspiration to all our churches and christian enterprises. Now, no one is found to question the equal right of Congregational churches, with others, to exist on this Western field, or their adaptation to meet the spiritual need of all classes of our population; no one to question their orthodoxy as a whole, or their worthiness to be fellowshipped. They have come to be recognized as a great power for good; the peers of the best churches in the denomination, and entitled to the cordial fellowship of all evangelical christians.

So, also, in the comparison of the "Then and the Now," I am impressed with the changed public sentiment in relation to the ministry needful for the West. Notwithstanding the fact that some of the ablest and noblest men the denomination furnished were among the pioneer ministers of the West, men like Sturtevant, Beecher, Bascom, Carter, Turner, Post and Clark, in Illinois, and the Iowa Band in Iowa, there was a wide-spread feeling at the East that anybody was good enough for the West, and only those would go there, who could not readily secure a settlement in New England. As an illustration of the effect of this public sentiment, I remember a bright young man in an Eastern theological seminary, who proposed to devote his life to a ministry in the West; but he said, "I shall wait until I get a call to some New England church, and then I will go." The call quickly came to an important church in Massachusetts, and then he started with a Home Missionary commission for Wisconsin, and his forty years' able and suc-

cessful pastorate in one church there, proved that he was one whom God delighted to honor.

A prominent minister on the Council by which I was ordained as a Home Missionary said to me: "I do not see why you go West. You can get a settlement in Connecticut." But now, as the West is better known, that feeling has died out, and the fact recognized that our churches need, demand, and appreciate the services of the best qualified ministers, and Eastern churches, not unfrequently, are glad to secure Western men as their pastors.

In another respect the contrast is marked between the "Then," of fifty years ago, and the "Now," as to the relative number and standing of our churches, their growth and prosperity. When this State Association was organized we were a feeble folk, small in numbers, and not commanding in influence. As you have been told, there were present at its organization nine Congregational ministers, and five delegates from the churches. At that time there were but sixty Congregational churches in the State, and about the same number of ministers, with a membership of 2,432, and two local Associations. Now there are fourteen local Associations, three hundred and fifty-five ministers, three hundred and sixteen churches, with a membership of over 40,000.

It was not until eight years after this State Association was formed that a Congregational church was organized in Chicago. Now there are sixty-eight churches, with a membership of 12,000. There was then no Chicago Association. Now it numbers eighty-six churches, with a membership of 15,000, and one hundred and thirty-three ministerial members.

The contrast between the "Then and Now," in the size and ability of the churches is still more marked. We had then no such metropolitan churches as the First and Union Park, of Chicago, with their 1,200 or more members; or such village churches as this of Oak Park, whose annual contributions to benevolent objects mount up into the thousands. The church buildings were comparatively few in number, small in size, and plain in architecture, as over against the magnificent buildings, with their ample accommodations, which now adorn many localities. No large salaries were paid the pastors. The average salary paid was about \$400, that being the maximum amount made up by the Home Missionary Society. The amount raised by the Home Missionary church, to which I ministered the first year of my pastorate, was \$242. There were then few self-supporting churches. When I came to the State, I was told that there were no Congregational churches between Chicago and Galena that raised the full amount of the pastor's salary independent of aid from the Home Missionary Society, except Batavia; and that was on this wise. They were greatly divided on the question of old-school and new-school, pro-slavery and anti-slavery, Old Mission and New Mission Boards, and could not agree in calling a pastor. To

solve the difficulty, they subscribed the \$400 salary, and sent to Andover Theological Seminary, agreeing to accept any man the professors should send them, without query as to his personal beliefs. The man that they selected came, with his recently wedded bride, spent one Sabbath with the church, and the next Tuesday was in Chicago, with his wife and goods, on his way back to Boston.

Another contrast between the "Then and Now" is seen in the greatly increased facilities for intercourse and fellowship between the pastors and churches, and fewer difficulties and discomforts encountered in the prosecution of their work. We were then on the frontier. The country was comparatively new and unsettled. Chicago was but a thriving village. When I came it had but 15,000 inhabitants as over against its million and a-half to-day. Many parishes were widely separated, necessitating long and hazardous journeys in meeting ministerial appointments, over extremely bad, or no roads, the crossing of bridgeless streams, and exposure to cold and storms perilous to health and life. There were not then, as now, railroads gridironing the State, affording facilities for speedy and comfortable travel. The difficulties of travel to attend our General Associations is illustrated by the fact that when the Association met in Quincy in 1853, there were present but two ministers from the northern part of the State, and no delegates from the churches.

In 1851, at the meeting in Galesburg, there was but one ministerial representative from this region; and in going from St. Charles to Galesburg to attend that meeting, I had to take a private conveyance to Aurora, a stage to La Salle, a steam-boat to Peoria, and stage to Galesburg, consuming three days of time, and, as my wife accompanied me, an expense of more than one-tenth of my salary for the year. A seven days' continuous rain made the return yet more difficult, and some of the brethren from other parts of the State were delayed more than a week by swollen streams, and impassable roads. This, in contrast with the rapidity, the ease, the expense, and the comfort with which this large gathering has come together to celebrate our Jubilee anniversary. Let me in this connection quote from the record of another the "Then" experience of one of our Illinois pioneer ministers: "The field which he chose was about thirty miles in extent from East to West, and about twelve miles in width, the equal of ten townships. It was called a hard field. By canvassing from settlement to settlement, and from house to house, and by personal conversation, he secured ten points where he established preaching. In four of these, after a few months, he organized churches, and ultimately in two others. His appointments took him much from home. At times he took his family with him, while occasionally they were left alone in the log-cabin for two or three weeks together. On one occasion, when he had removed from the log-cabin to a frame house, which was nearly enclosed, the weather became

so severe that, while sitting as close as practicable to the red-hot stove, writing, the ink froze in his pen, so that he repeatedly held it near the stove in order to thaw the ink. In one instance he was twenty-six miles from home on the Sabbath; during the night following, the weather became intensely cold, and the wind terrible. Fearing that the fuel prepared at home would be insufficient, and the family suffer, he started on Monday morning, facing the wind across the bleak prairie. Its severity was such that the face could not be exposed many minutes without freezing. To the surprise of the hardy settlers, who thought it impossible to endure such a blast, he reached home but little frozen. After laboring thus for three years, he made the following entry in his journal: Last week had the home plastered. I had to attend the mason. For five weeks I have been mostly engaged in the house, so that, if possible, it may be comfortable to winter in. It was almost insupportable last winter, especially for the children. Never, since I began to labor in the ministry until now, have I lived in a house with more than one room, which has answered for kitchen, parlor, bed-room, study and closet. My sermons have been prepared in the midst of all the confusion of cooking, children, and company. Now, by the blessing of God, I have a room for retirement and study. May the Lord enable me to study to better advantage, to preach better, to have more profitable private devotion, and to save much time."

And this Illinois pioneer minister, one of the original members of this State Association, and for more than thirty years a faithful and devoted minister in our churches, when past eighty years of age, was still doing good work as a Home Missionary in Kansas.

The time allotted me allows only of a brief reference to the "Then and Now" of our higher christian educational institutions. "Then," Illinois College founded in 1829, and Knox College founded in 1837, by a union of Congregationalists and Presbyterians, had already proved their right to be. They were ably, but insufficiently manned, poorly endowed, and struggling with difficulties, yet full of promise of a successful future. The same year that this Association came into being, several conventions were held of the friends of higher christian education in Northern Illinois and Wisconsin, to plan for the establishment of a college and female seminary, and, as a result, in 1847 Beloit College opened its doors to students, and 1849 Rockford Female Seminary did the same. In 1860 Wheaton College applied to this Association for recognition as a Congregational College. The present growth and prosperity of all these institutions, and the good work which they are doing, are an occasion for grateful thanksgiving at this anniversary.

Chicago Theological Seminary, established in 1854 as a child of the Congregational churches of the Interior and the West, and located within our bounds, organized its first class in 1858. No one at the beginning of its history, "Then" dreamed of the enlargement and pros-

perity to which it "Now" has attained, with its capacious buildings, its large endowments, its full classes, its numerous and loyal Alumni, its diversified departments, and well filled chairs of instruction. I well remember those first preliminary meetings to consider the question of the possibility of planting and sustaining such a seminary in Chicago; the four years' struggle for funds and professors before its doors were opened, when it was thought that an endowment of \$100,000 would meet its needs for a generation. We cannot fail to be deeply impressed by the contrast of the one class of students, and two professors, without a building, and with a scant treasury, in 1858, and the two hundred students, the five hundred and seventy-seven Alumni, its sixteen professors and instructors, with its plant of four buildings, and its large increase of endowment funds, in 1894. Its growth and prosperity are almost a miracle of success, for which we devoutly thank God, and take courage for the future.

One fact more, viz: The "Then and Now" of our religious newspapers. At the time of the organization of this Association the Congregationalists of the West had no paper controlled by them, or published in their interests. We were dependent entirely upon the East for our church news, and for a medium of communication between our churches. The *Prairie Herald*, owned and edited by Mr. Wight and Gov. Bross, both elders in the Second Presbyterian church in Chicago, and with President Chapin and myself as corresponding editors, representing the Congregationalists, was the first attempt to meet this need. Then came the *Congregational Herald*, which was ably conducted, and did good service for a time. And now we have the *Advance*, with its national reputation and its wide circulation, an essential factor in the Congregationalism of to-day.

And now, as we enter upon another half century of our history, what is the Jubilee message which the "Then," of the past, brings to the "Now," of the present? Is it not this: "Thus saith the Lord, stand ye in the old ways, and see, and ask for the old paths, where is the good way, and walk ye therein, and ye shall find rest to your souls." And is not the response of the present to the past: "Say not ye that the former days are better than these, but forgetting the things that are behind, let us press on to those that are before, to a wiser, better, more glorious and blessed future?"

## FIFTY YEARS OF CHURCH BUILDING.

BY REV. ELI CORWIN, D. D.

There was very little of Congregational church building in Illinois, or any where in these great Interior States, during the first ten years of the half century under review. It had been the habit of the Congregational Lamb to fulfill the ancient prophecy by meekly lying down inside the capacious Presbyterian Lion. But somehow the Western variety of lamb was so very tough, or was so wild and wooly, that it did not agree with the lion's digestion, and so it happened that, Jonah-like, it was cast out; and it has managed to frisk about so lively ever since, that it seems little likely ever again to be taken in.

Our Church Building Society, founded in 1853, is hardly more than forty years old, for the new impulse was given to Congregationalism in the West at the celebrated Albany Convention in September, 1852. A crisis in Congregationalism had come; and it was felt that it could live in full force and thrive in the West, only as it should assert itself more vigorously, and adopt a more aggressive policy. Henry C. Bowen, who, at the head of a great silk house in New York City, had been threatened by that weapon of barbarism, the boycott, by the South, because of his anti-slavery sentiments, and who had bravely replied, "My silks are for sale, but not my principles," had sent a letter to the Convention, in which he offered to give \$10,000 towards a fund of \$50,000 for building Congregational churches at the West, if \$40,000 should be raised at the East for that purpose. That offer, read at a critical point in the deliberations, was the key-note to the grand march of Congregationalism across the continent.

If the able manager of one of the leading religious papers in the world had done nothing else to forward the interest of our denomination, that timely and generous contribution, which so quickly multiplied itself more than six fold, would have been occasion enough for the lasting gratitude of all who cherish the Puritan principles, and who love our democratic polity. It was said of a brave Roman soldier, that he was worthy to receive a special favor from the great miracle worker, because he loveth our people, and hath built us a synagogue. What better proof of his love for that people could he have given than that he had built for them a house of worship? And what better proof of our love for Christ and His people can we give than by our zeal and liberality in erecting houses of worship where they are most needed?

Mr. Bowen's offer kindled the greatest enthusiasm. Dr. Leonard Bacon rose in that Convention, and, while expressing some doubt of their ability to raise so large a sum in the required time, was prudent enough to move that if there should be any small surplusage over and

above the proposed \$50,000, it should be expended upon the needy field in New York. Rev. Azariah Hyde, since of Galesburg, Ill., but then one of the two delegates from Vermont, moved to amend by directing that the large excess which he hoped for, should be expended at the East. With his usual tenacity Dr. Bacon said "New York and other churches in the East." Mr. Hyde replied with equal emphasis, "No sir, the New York committee who will have the distribution of the funds will take care of their own State. Let there be no discrimination, but every application be decided upon its own merits." Mr. Hyde's amendment was accepted and the whole plan adopted. The result of the appeal to the New England churches on the first Sunday in January, 1853, was over \$62,000. The surplusage of \$12,000 was divided between thirty churches at the East: Twelve in New York, ten in Maine, three in Vermont, three in Massachusetts, and two in New Hampshire, while the \$50,000 was divided at the West, aiding in Wisconsin forty-eight churches, in Illinois thirty-nine, in Michigan thirty-two, in Iowa thirty-one, and in Ohio thirty, and the remnant was divided between ten or fifteen churches in other Western States. In all two hundred and twenty-five churches were built, and the average aid received by each was \$275.00. The report of the Society up to the close of 1893 shows that from 1853 to 1893 there had been one hundred and ninety-one churches and nineteen parsonages built in Illinois by the aid of this Society, and that in the entire country they had aided in building two thousand four hundred and fifty-five churches, and four hundred and twenty-nine parsonages. Total, two thousand eight hundred and eighty-four.

If, instead of having our heads on the right way, and facing the future, our heads were turned and we were looking backward and building backward, this Society has helped to build churches and parsonages enough to make one a year, from the dedication of Solomon's Temple until now. Does any other investment pay so well? Doubtless a barn filled with God's spirit, and in which there is a consecrated preacher, is better than a temple ever so gorgeous, if the service is only an empty form. But what when the temple is filled with God's glory, and is a power-house for the generating of the mightiest spiritual forces? The patriarch with only a stone for a pillow, communing with God out there under the open sky, so long as there was a ladder there reaching to heaven, with none of the rounds broken out, could say, "This is none other than the house of God, and this is the gate of heaven." But the advantage was not in the desolation and the destitution, but in the spiritual communion and the heavenward access. These are as possible in a comely temple as amid ruder surroundings. Civilization may survive for a little in the shack, the shanty, or the dug-out, if a refined or cultured family is dwelling there. But these discomforts are not aids and accessories to civilization, but hindrances that



tend to barbarism. So, too, the semblance of church life may be maintained for a while amid the most adverse surroundings, but these are always hindrances and never real helps to individual piety or to church growth.

Christian parent, what would you do, if, reared in affluence, with every element of comfort and convenience about her, your daughter were about to leave the old homestead to set up a new home in some frontier settlement of the newer States? Would you say, "Here is a mere pittance with which to dig a hole in the ground? A mere dugout is good enough for you? There your bitter tears may fall, and there your babes be born?" Say, would you help her to build a mere shanty, unsightly and inconvenient, or would you aid her to build a comfortable and neatly furnished house, that she might lament the less her exile from the old home? How then shall the church treat her exiled children in regions remote on the frontiers of civilization? Shall she not, without grudging, say, here is my helping hand in your effort to secure the best things in the best form? While you are making a brave fight to secure for yourselves the comforts of a home, we will generously help you to put up a place of worship, attractive as well as substantial, comely as well as convenient. We would not have our children sing a distorted version of the Psalms, saying, how unamiable are thy tabernacles, O Lord of hosts, my soul longeth, yea, even fainteth, for the old church at home. With tenderness we have learned to say, "What is home without a mother;" but if you could visit with me some of the miserable hovels where our home missionaries are housed, I should hear you exclaim, "What is a mother without a home."

O, church of Christ, rejoicing in the beauty of your costly temples, these are your children in the wilderness without the comforts of a spiritual home. How can you be content to have it so! The church of Christ in every portion of the land is one. The head and the heart have no business to be comfortable if the hands and feet are freezing. The church of Christ is one in Him, and He suffers in the person of His poor disciples, if they are in want. We cannot hope for His blessing if we say, "Be ye warmed and clothed and comforted," and bestow not of our superabundance to meet the needs of those who have gone out into the desert places to plant the garden of God. Not what we believed, or what we professed, is the basis of the final award. There comes to us a blight or a blessing only as it can be said, "Inasmuch as ye did it," and "Inasmuch as ye did it not." Our estimate of the worth of the house of worship to us and to our children, is the measure of our obligation to help others, who are in need, to secure kindred advantages for themselves and their children.

Happily, this Society has little to fear from ecclesiastical controversies. The conflicting creeds of Christendom worry it far less than the monstrous greed of Christendom. It is affected far less by loose

notions than by the tightness with which men hold onto their money. They take care, on business principles, that none but sound timber and well burned brick shall go into any structure, and that there shall be no daubing with untempered mortar. Every door is orthodox that is broad enough to let in the people, and every window that lets in the light. Was that a symbol of the limitations of the old dispensation, or was it defective church architecture, when Solomon made for the house of the Lord windows of narrow lights?

Who can over-estimate the educating influence of the well proportioned temple, and of those heavenward pointing spires, those silent monitions of an unseen city. They are eloquent reminders to a gain-saying and a gain-getting people, that there are better things to think of than the whirling wheels of our manifold industries, and better investments to be made than in city corner lots. Why, there are so-called Christian people who would not be able to repeat more than a single passage of Scripture, and that only with a misplaced punctuation, "Remember lots, wife."

No one of our benevolent societies is managed on better business principles, or is more worthy of our intelligent confidence and our generous benefactions. It helps only those who try to help themselves. It helps, not so much by direct gifts, as by judicious and well secured loans without interest. These, when repaid, are available for other churches needing the same sort of help; so that it is truer of this than of any other of our benevolent societies, that what we give through it is used over and over again, and may go on redoubling its influence for centuries after we are dead. For each generation, it secures the building of not one great temple alone, but of hundreds of popular places of worship. The old method of each church making its independent appeal and securing funds for itself, which were utterly lost to the associated churches if the new enterprise failed, or which were selfishly and forever absorbed in that single enterprise, if it proved a success, was in no way comparable with this in wisdom, in equity, or in economy. This Society does its business in a business way: taking a lien upon the property to secure its funds from being alienated from the purpose to which they were devoted. In the event of failure and foreclosure it secures the entire amount invested for other more successful efforts. And it encourages thrift, economy and honesty by making its gifts chiefly to pay last bills, so leaving the church unburdened by any interest-bearing debt.

Preeminently true was it of that evangelical type of religion which formalists in derision called Puritan, till its adherents shed such lustre upon it as to rescue it from all odium, that it was constructive. Puritanism, in its stormy birth and its turbulent infancy, rocked in the cradle of persecution, was indeed destructive of error. It made war upon formalism, and with heroic fortitude resisted oppression. But comparatively little good had it achieved, and less honor gained, had it been

content with its mission as an iconoclast, setting at naught ceremonies, holding in contempt mere forms, demolishing the altars of false gods, and breaking down the images which had usurped the place of Jehovah in his holy temple. Persecuted into pioneering, it pushed out over the border lines of civilization that it might plant the standard in the wilderness. But it was ever the pride and glory of those who sought to restore in its purity the primitive faith, to be reckoned among the working forces of this world's mighty builders.

Not restless, transient and nomadic, it aimed at permanent results. It carried with it institutions—the church, with its settled pastor, the school and the college. It organized with reference to a long campaign. Wherever it planted a standard it was ready to erect a fortress around it. It looked well to the outposts, but it aimed to make them centers of aggression never to be retaken by the enemy. It dreaded not to domicile the desert, if by spiritual culture it might be made to blossom as the rose. It would patiently and firmly lay the foundations wherever it might establish a city whose builder and maker is God. Not content to run hither and thither scratching over the surface, and with shallow sowing and the slightest culture hoping for a volunteer crop, it takes up its claim, to fence and to build upon it, to subsoil and thoroughly cultivate the ground, that it may secure the largest and the most lasting results.

In the early days when, in the great Mississippi valley, the vision of the prophet was verified and the four winds of heaven were striving together as if upon a great sea; when from the four quarters of the globe heterogeneous masses of men were thrown together, diverse in manners, in education, in language and in religious beliefs, it was a matter of the utmost importance to plant the church and the school as centers, around which all these elements might crystallize into form. What here had Society been, but a chaos formless and void, but for the religious and educational institutions planted by these hardy pioneers? They wrought not for the day or the morrow, but for the grand future which some, by the vision of faith, even then dimly discerned. Yet all of them builded better than they knew. And so is it our privilege to help lay the foundations of States, which have as yet hardly begun their career of development. We are not the grateful men and women we ought to be, if we care not for others as others have cared for us; we are not the worthy sons and daughters of an honored ancestry, if we are not true to the principles upon which they acted in planting permanent institutions among us.

What they did for us we may help to do for the new West lying beyond us. There, where nations are born in a day, and where cities, like Jonah's gourd, grow up in a night, the immense migration is of such a character that it must be shaped and fashioned for Christ, by planting there these same institutions, or it must become a very dangerous

factor in deciding the nation's destiny. When the integrity of the nation was at stake, no man could call himself a patriot who, refusing to imperil his own life, was indifferent to the needs of those who went down to the front.

And how can men of wealth in our churches claim either piety or patriotism, who care not for the struggles and the sufferings of those who, as pioneers, are in the fore front of the battle, to conquer this whole land for Christ? We may hasten the dawn of the millennial day if we will, but only when we have honestly consecrated ourselves and our substance to the Lord, and have come to count the wealth of the world as only the glittering diamond dust cast up by the whirling chariot wheels of our coming King.

---

## FIFTY YEARS OF SUNDAY-SCHOOL WORK.

BY ROBERT E. JENKINS, ESQ.

Rev. Henry Clay Trumbull, in his Yale lectures, shows that the Sunday-school was of Jewish origin, and that it was an important agency for spreading the knowledge of the Gospel in the early centuries of the Christian Era. He shows also how it was afterwards ignored, and how there resulted spiritual declension and decay. Then he points out how, with the revival of the Bible idea of the Sunday-school, there came a revival of interest in religion which has continued ever since.

This Sunday-school revival began only a little more than one hundred years ago. Robert Raikes' first Sunday-school was started in 1781. Rev. Asa Bullard says the first Sunday-school in the country was established in Philadelphia in 1791, the first in New England in Bath, N. H., 1805, and the second in Beverly, Mass., 1810. Boston had its first school in 1812. In 1817, the Congregational Association of Massachusetts recommended the establishment of schools for the pious education of children and youth, and the same year the Boston *Recorder* first noticed and began to defend Sabbath-schools. Meantime the value of the Sunday-school as a missionary agency of wonderful efficiency began to be discovered and appreciated. December 19, 1790, a meeting was held in Philadelphia to take into consideration the establishment of Sunday-schools in that city. Among those present was my ancestral relative, the distinguished physician, Benjamin Rush. This meeting resulted in an organization which continued and did efficient work until its outgrowth was the organization of the American Sunday-School Union in 1824. In 1830, the officers of this great society decided to send immediately one thousand missionaries into the Mississippi valley. The same year the American Home Missionary Society resolved to cooperate with

the Sunday-School Union, and to establish one thousand Sunday-schools in the Mississippi valley within two years.

May 31, 1832, the Massachusetts Sabbath-School Society was formed by the Congregationalists of that State. In 1868, uniting with the Congregational Publishing Society, its name was changed to the Congregational Sunday-School and Publishing Society. For many years this Society did practically little work in the West. Mr. Bullard, its secretary, made his first visit of exploration in 1830. He came again in 1859, and in 1864. These visits resulted in an increased circulation of the *Well Spring*, and in the free distribution of small libraries to many new and destitute Sunday-schools. In 1853 the Society sent a missionary to Wisconsin, and another to Iowa and Northern Illinois. A department termed the "Western Sabbath-School Agency" was organized. No less than eleven different agents were sent into almost as many different States, and the work in the West was assuming an aggressive and hopeful aspect when the civil war stopped its prosecution. An attempt at resumption was made in 1873, when a branch depository for supply of publications to schools and individuals was established in Chicago, but the results were not encouraging.

The missionary work of the Society was then, 1876, turned over to the Home Missionary Society, where it remained for five years. This was not satisfactory, and by recommendation of the National Council it was transferred back and reorganized, with Rev. A. E. Dunning, D. D., as its secretary. He began in 1881. He visited many churches and schools, and took hold of, organized and pushed the work in a practical way. Since that time the Society has been an uplifting and an inspiring force, strengthening and promoting the efficiency of established schools, and reaching out to plant and to aid new schools in many waste places in our own and in other States. Rev. Geo. M. Boynton, D. D., who had been associated with him in the secretaryship since April, 1888, has since that time held this position alone; W. A. Duncan, Ph. D., being field secretary, with headquarters in the office at Boston. Rev. Henry T. Sell was its efficient State Superintendent in Illinois for five years, beginning February, 1887. An enlargement was begun during his administration, so that his work extended also into Wisconsin. Rev. W. F. McMillen was appointed District Secretary in July, 1892, for Illinois, Ohio and Indiana, a position for which he was well qualified by experience and ability, and where he is still rendering faithful service. During this time one hundred and two schools have been organized with a membership of four thousand three hundred and thirty-two at the time of organization, which of course has been materially increased since then. In addition to these, one hundred and seventy-five schools in the State have been aided by the Society. So far as we have any record twenty-two churches have grown directly from the schools

planted by this Society in this State, and thirty more have received aid from their beginning.

Our Sunday-school history in Illinois began in 1833, when churches of our own order were first organized here. These, that year, were five in number, viz: Mendon, Naperville, Quincy, Jacksonville and Princeton; and they were then the only Congregational churches west of Cleveland, Ohio. In those days no great attention was paid to the Sunday-school. That of the Jacksonville church, for instance, was not organized until May 15, 1834. Princeton had an average attendance of fifteen that year. We have no statistics of Sunday-schools until 1853. Prior to that date, except as obtained from individual churches, we can only estimate the enrollment by comparison with church membership, making the former slightly smaller than the latter, as we find this to have been the relation which one bore to the other during the earlier years for which we have records. Estimating for January, 1834, and for ten years later, we tabulate for sixty years as follows, viz:

1834, total in Sunday-schools.....	100
1844, " " " " .....	2,000
1854, " " " " .....	5,891
1864, " " " " .....	16,146
1874, " " " " .....	24,373
1884, " " " " .....	38,584
1894, " " " " .....	58,991

The definite figures are from the year book, except the last, which are from Mr. McMillen. The gains were not always continuous. From 1870 to 1874, and at other times, there was a loss. The first number of the Year Book, 1854, has a minute of our State Association held at Quincy in 1853, in which it is said "Sabbath-school and Bible class instruction is receiving increased attention, and is yearly becoming a more extended and efficient instrumentality for the promotion of intelligent piety among our youth."

The State Association narrative for 1856 contains this prophecy: "Sabbath-schools are emphatically the nurseries of piety, from which the church is to gather the larger proportion of her recruits." The annual publications of the Association from the first have given the membership in Sunday-schools, and other items relating to that branch of the church work. In recent years, Sunday-school superintendents have been made honorary members of some local associations, and some portion of time during the meeting is usually devoted to the consideration of questions relating especially to their field of labor. I think the superintendents have not very numerously availed themselves of their honorary privileges. I suggest, however, that the courtesies of the Association be extended in the same manner to superintendents of primary departments in our schools, the importance of whose work can hardly be overestimated.

The growth of our Sunday-schools in Chicago during our period has

been specially remarkable. Fifty years ago we had no church here. Forty years ago, 1854, we had in Cook county but three churches, with a Sunday-school membership of only two hundred and fifty. This was but a small fraction more than four per cent. of our total of 5,891 in Illinois. In 1894, the number is 27,189, being more than forty-six per cent., or nearly one-half; there being 31,802 in the rest of the State. From four per cent. to forty-six per cent. in forty years is a gain not to the discredit of Chicago churches. This great increase is chiefly due to the awakening which has come to us with reference to the needs of Chicago for the gospel. This quickening began about eleven years ago, and expressed itself in two directions, each of most vital significance. On the one hand several churches were moved to establish and maintain missions and branches, while on the other, the Chicago City Missionary Society was organized, December 11, 1882, to do the united work of all the churches. Our Sunday-school membership in Cook county, according to the last report of the Cook County Sunday-School Association, is now larger than that of any other denomination, except the Methodists. In addition to that, fourteen Congregational churches, in 1882, sixty-eight now, are part of the results.

But while we have greatly enlarged our borders, we have also strengthened our stakes. Our work is done vastly better now than it was fifty years ago. We have teachers' meetings, Normal classes and conventions for the benefit of teachers who desire to keep abreast of the most approved methods. The constituency of the school, too, has seen a gradual and hopeful enlargement. The primary department, in its membership to-day, is very much what the whole school used to be—a place for little children. This department is now a thousand fold more efficient and instructive than then, but in the age of its members it is very much like the old time Sunday-school. The ideal of to-day is, all the church in the Sunday-school. We do not anywhere realize this, but we are making progress. A movement of recent years in this direction is the introduction of the Home Department. This gives an opportunity for those who from age, infirmity, home cares or other causes are unable to attend the sessions of the school, to study the lesson systematically at home.

There has been good progress, too, in teaching methods. Forty years ago, the time of the teacher was mostly given to hearing verses recited. This did not require a very high order of teaching ability, and necessarily made the Sunday-school a place for younger children only. A new era dawned when a larger burden of responsibility was placed upon teachers, and when success in teaching depended upon capacity. To-day many of the brightest and best people in our churches are in the Sunday-school, as they always should be.

In the Sunday-school library of a generation ago, the typical book was the biography of the good little boy who always died young. This

was matched by silly gush in song, which found its illustrations in that popular melody, "I want to be an angel." These were only parts of a system which drove out and kept out the older boys and girls. No healthy, well organized boy wanted an early death, nor longed to be an angel right away. But we cannot yet glory over our Sunday-school music. The continuous publication of alleged hymn books, which will hardly average one piece per book worth learning, has been a scandal and a shame from which we are not yet free. We should have standard Sunday-school hymn books, good year in and year out, just as we have such collections for our churches; but the tendency in this direction in recent years is hopeful.

A generation ago the common idea of the Sunday-school, commonly expressed was: "It is the nursery of the church." There are some persons yet alive to whose minds the Sunday-school suggests no other illustration, and there are churches to be found where no other thought is given to their Sunday-schools than that they are places for the babies of the congregation, and where the teachers are regarded as following the occupation of nurses. This was the old idea. It has living illustrations in all those churches where the Sunday-school is looked upon as simply a place for children, and these only of the families of the congregation. But the typical Sunday-school of 1894 is not after that pattern. It is not a nursery, it has no element of baby weakness; it is the advanced corps and the picket line of the church. It is a place for the children and the young people and the older people as well. It belongs to all classes and all ages, and as much to the one as to the other. Its pastor, when addressing it, never says, "My dear children." That was the way they did fifty years ago, and fifty-years-ago-pastors sometimes do it now, and thus extend an invitation to get out to the young people, and to the boys and girls who think they are young people and want to be treated as such. When we get all the church into the Sunday-school there will be no difficulty about getting all the Sunday-school into the church.

We have fortunately passed the time, too, when the superintendent was expected to occupy a considerable portion of the school session in talking, and where professional Sunday-school talkers went about visiting and addressing Sunday-schools. The school is now recognized as a place for work, not talk. In well ordered schools the occasion is rare indeed, when any one is allowed to interrupt the proceedings by speaking.

Many of our schools are better housed and better equipped than any were fifty years ago. In 1844 few churches had a separate room from the school, and fewer still separate class rooms. The scholars sat in the pews of the church, and teachers had no facilities for getting their classes about them. The relation of teacher to class was very largely official and formal. Progress along this line has been slow, because



churches having buildings find it difficult to make alterations and additions which they have come to know are essential. It is much to be regretted, too, that many churches have been erected in recent years without regard for the real needs of the Sunday-school. As an honorable exception to such conduct, the First Church of Elgin may be mentioned and its buildings pointed out as a model which, it is to be hoped, many churches will copy. It is probable there are several other such in other of the smaller cities of the State; but in the great city of Chicago, in this year of 1894, among all the churches, many of them wealthy and prosperous, there is not to be found one having Sunday-school apartments which approach the ideal, or are worthy the closing years of the nineteenth century.

Among general movements affecting us in Illinois, and everywhere else, the most stimulating and helpful of all things to the Sunday-school cause and Bible study has been the introduction and adoption of the International Lessons. This dates from 1873, and brought new life throughout the world from the start. Before, not only were different schools studying different lessons, but different classes were doing this in the same school. There was no unity, there could be no good work. The new system concentrated the wisdom of the best scholarship of the world to lesson preparation, and placed the results within the reach of even the humblest teacher in the smallest and most remote school on the face of the earth. There is a wonderful inspiration in the thought that, from week to week in all the world, those who love the Lord concentrate their earnest thoughts and prayers upon the same great truths.

Three great movements towards the unification of Christendom belong to the half century just passing. They are the Young Men's Christian Association, the Uniform Sunday-school Lessons and the Christian Endeavor Society. They are the most important and the most vital Christian advances of the period. They have come to stay and to go forward. Let no interested publisher of lesson schemes, or other person, suppose their progress can be stopped. As well might one hope to extinguish the electric light, to tear up the iron rail, and to return to the tallow dip and to the stage coach!

It will be remembered that the Sunday-school began as a mission to the poor and neglected children. The instruction given in the first schools was for the most part secular. Gradually more of religious teaching was introduced, and the Sunday-school idea became more and more popular with christian people. But the dominating thought continued to be of the Sunday-school as a mission to the poor children, and this remained, even after the churches came to have Sunday-schools for the children of the congregation. Out of this came the great mission schools of a generation ago, one or more of which could be found in nearly every large city. But it was soon found that an institution

maintained simply to gather a great company of children for one hour in the week, where they could be engaged in singing and be lectured by the superintendent and other speakers, was little more than a great sieve which children passed into for a little while, and then, as they became a dozen years of age, more or less, they went through it and out again into the world, often without much change for the better. Meantime, the Sunday-school, as a part of the church, or in close relation to some church, had been found to be a most efficient agency for Christian work, and quietly, but none the less surely, a revolution was wrought, and the Sunday-school as an end in itself, simply, was seen to have little value; but as part of the church, as a method of church work, as leading up into the church, its value was discovered to be almost beyond estimate. Then, the great distinctively Mission Sunday-school for the most part passed away. The home schools took on more of the missionary idea, the mission schools were brought into relation to some church, and the true interests of the Sunday-school had made an immense advance. To-day, the Sunday-school is a church agency. When it starts in a neighborhood destitute of religious privileges, its outlook is toward a church. If it is to be a lasting success, it looks to a relation to some well established church into which its fruit can be gathered, or to the establishment of a church itself under the fostering care of some denominational organization if necessary.

This revolution in Christian sentiment has been a blessing to both church and school. Pastors everywhere have come to recognize the Sunday-school as the most hopeful and the most fruitful field from which harvests may be expected, while the church has found here a place in which its membership may have their Christian growth promoted by active service. It has been well said of the Sunday-school, that "As organized to-day it is the church at work by its most comprehensive and far-reaching methods." Along with the missionary idea, as the dominating characteristic of the Sunday-school, has come, as its incident and corollary, the recognition of the pastoral relation of the officers of the school to its members. The minister is no longer the only pastor in the church. The Rev. Francis E. Clark says: "There ought to be in every church at least as many pastors as there are teachers and ministers combined. Every teacher in the Sunday-school should regard himself as first the shepherd of his little flock, and then their instructor." This is well expressed. Those churches will be strong and growing, where those in the Sunday-school and in the church membership do their fair share of pastoral work; and each one thereby promotes himself from the overcrowded herd of wandering sheep, to the helpful and worthy place of under-shepherd.

The ideal church of to-day is located on the border line between a well-to-do neighborhood and one where the masses are thickly gathered. Support will come from the former, and the children of the poor will

contribute the larger part of the school, because the poor have the larger families. This is a christian church, and children and youth, both rich and poor, mingle freely together. In the ideal Sunday-school the officers and teachers go out among the homes of its families—especially among the homes of the non-church-going masses. Their visits are welcomed, and parents are drawn by the warmth of christian atmosphere going out toward that center. They are invited to visit the school and to come to church. Some of them accept the invitation and come occasionally, then they come again, and others come. The children grow up, some of them become members of the church and of the Christian Endeavor Society; they are kept from bad habits and bad associations. They find their social life largely in the church; they have clean faces, clean clothes, they are clean in their characters, they have hope in life, they do not waste their wages in drink and foolishness, they become thrifty, manly, useful citizens. The institutions of this church are gospel institutions; there is nothing questionable about them. The church and its Sunday-school find the teachings of Christ the same as in the days of the apostles, and they believe the best thing to do for any soul is to save it from sin and train it in the way of righteousness.

Truly, we have become a great people in Illinois, especially in the city of Chicago, and upon us is laid a great responsibility. No other denomination has a more promising outlook, no other is called to more earnest service. To enter into our opportunity, we will require a large measure of loyalty to our faith, of self-sacrifice and of that wisdom which cometh from above. What shall be the profit of our coming together in this annual meeting? Shall the review of our history and achievements send us home with only a feeling of self-satisfaction and pride, as we think of what a great and good people we Congregationalists have become? If no more than this result, it were better that we had not come. It is time wasted if nothing comes to quicken us to more efficient service.

With this thought upon me, I make a plea for the enlargement of our Sunday-schools and churches. There is no difficulty about such enlargement if pastors, superintendents and teachers will do the work. Some years ago, when Union Park Sunday-school did not half fill its rooms, we, who were working there, felt that such a condition of things was inexcusable, until an earnest effort had been made to increase the attendance largely. We resolved upon systematic and persistent visitation. We began by making a plat of the contiguous neighborhood, divided it into blocks, selecting a visitor for each block, furnishing him or her, usually her, with a small blank book with a diagram of the block to be visited on the first page, and so sending them out as missionaries among the people. If any one was unable to do the work, another took his place. We tried this for two years. It was not necessary after the

second to repeat the canvass of the district, because the school was well filled, and because entering the doors opened, and, following the members of the school into their homes, gave us a fruitful and an abundant field of labor. It was a rule of the work there to visit the home of every new scholar during the week succeeding his first visit to the school, both to express appreciation of his coming, and to invite other members of his family to our church and Sunday-school. The result was that this pioneer usually became permanent, and very often a whole troop came with him into the school the next Sunday. Families were visited also where there was sickness, where scholars were absent or when other occasion demanded. That school has been especially fortunate in its superintendents of the primary department. For nine years the place was filled by Miss Butler, so well known as the writer of Primary Lesson helps for *The Advance*. She was succeeded by Mrs. Bryner, who still serves there and who read a paper here yesterday. Both these ladies, during all the time of their service, were real pastors to all of the hundreds of families represented in the branch of the school under their charge. Miss Butler visited every home and went often. Mrs. Bryner does the same. Go into her room any one of these Sundays and you will see a wholesale exhibition of how to put two children into space sufficient for only one. That ought to make you ashamed if you have been contented to use only part of your accommodations. I see before me here Mrs. Dr. Angear, who for more than twelve years has taught and held the senior Bible class in that school, numbering from seventy-five to one hundred, and to every one of whom she had at all times been a close and personal friend. I might speak of the pastor with his active interest in the young people, and of others associated in the work there, but the time forbids. I refer to the work of Union Park, because it illustrates what every one of you can do in your own churches. In the smaller churches, in addition to the officers and teachers, the pastor can often visit every family represented in his Sunday-school. This is missionary work which will pay large and immediate dividends, and if it were faithfully done all over the State, the numbers in our schools would be doubled in five years, to say nothing of the large additions to our churches, and the re-enforcements all along the lines of our work. I plead for this again, because most of our churches are not making use of the capital invested; they have the unoccupied rooms, and they have the organizations whose value would be vastly increased, if more actively at work. Every one of our churches ought to be a mission station, and ought to feel itself sent to its neighborhood or community to carry the gospel to those without. If the church regards itself as existing only for itself, and its ministry is only for those of its own people, or for the people well-do-do who come into its neighborhood, it has few elements of the real church about it; it has descended to the plane of the social club, and has consecrated itself to

the work simply of keeping up respectable appearances in the manners and customs of its people.

The most prominent thing to strangers on entering many churches, is an interrogation point, and they read plainly the question: "Are you one of our set?" If this be over any of our church doors, let us take it down. Every church may have a large Sunday-school and Society of Christian Endeavor if it wants them. The way to increase is to increase. Young people and children will come where there is something for them and where they know they will be welcome. If you would build up your Sunday-school, get the older people to lead the way into it, the young people will follow. Put life into its exercises, have good music, select for teachers those who have the best minds as well as the most piety. Bring officers and teachers into close personal relations with the scholars. Get those of some social position to offer their homes occasionally, and to invite those who work in the school into them. In short, put your best selves wholly and earnestly into it, come loyally under the guidance of the Holy Spirit, and the school will grow and bring forth fruit, and that fruit will remain to bless the church and the community.

Every church which has not seats absolutely free ought to provide some good pews for young men and women who are not able to pay for them. It is an awkward thing for young people to attend many of our churches. They do not and cannot feel at home. This must not only be removed, but if they are to come in considerable numbers, there must be a warmth of christian fellowship which will draw them.

Brethren, let us have not less of the gospel, but let us make it more real. Let it be a manifestation as well as a word. Let us come into personal touch with those round about our churches, not with an air of condescension, but in the spirit of christian brotherhood. Then shall the labors of the fifty years past be as but the preparation for the outpouring of the Holy Spirit which shall be, and as Congregationalists, and also as Christians we may not glory, but rejoice continually that souls are being saved, and the name of our Lord is exalted.

## REVIVALS.

BY REV. JAMES DUNHAM WYCKOFF.

Two Evangelistic forces combined to plant Congregationalism in Illinois: One, Asa Turner, with others of the Yale Band; the other, ten men and eight women coming from eight towns in two States, who, as members of a Colony, organized as a church, were recognized by a Council in New Hampshire, March 23, 1831. The meeting of the Council was followed by a powerful revival, and one hundred and thirty-two converts met in their pastor's home for a farewell meeting to two of their number, members of the Colony. This was the origin of the Princeton church, the first of our order in the State. It held its first meeting Oct. 21, 1831.

The succeeding fifteen years laid the concrete on which stands one-half century of building. Yielding to the demands of his own church in Quincy to adopt a Congregational form of government, Asa Turner found himself at home. The first year about eighty members were added, more than half of them on confession. When he had only thirty-nine members his parish covered six hundred square miles. His evangelistic labors reached three hundred and fifty miles northward to Galena. The whole region felt the power of such men as he and Carter, Kirby and Nelson. Wherever he went he was the embodiment of many of our modern societies. Sabbath keeping, Bible and Tract distribution, temperance societies, missionary and Sunday-School work, all thrived under his almost ubiquitous hand. In one year, when seventy-five persons were added to his own church, he spent two-fifths of his Sabbaths in protracted meetings in destitute places. A specimen of this work was the thrilling revival at Atlas, forty-five miles south from Quincy, where he was assisted by Rev. Wm. Carter. He would care for this church by riding forty-five miles, preaching at eight o'clock, visiting the next day, with meeting at night, and so on, returning on Friday or Saturday to prepare for his own people. "A missionary and half a dozen christian families for every county." This was their plan, and thereby wholesome centers were planted in many places to grow into churches. It is evident that the history of Congregationalism in Illinois is a story of personal work in revival lines, not in any set form, but all the way, the Holy Spirit was using the truth by methods peculiarly adapted to the times.

Flavel Bascom, in Tazewell county, held camp-meetings, conducted a remarkable revival in Pekin, preached the first home missionary sermon in Peoria, and labored successfully in many other places. No two of the decades of this work were alike. All the world's life crowded between the flaming cross and the victory at Milvain Bridge, which opened the

gates of Rome to Constantine; and Luther's hammer on the church doors at Wurttemberg was not so potent for the kingdom of our Lord, as has been the roll, "written within and without" of these fifty years. One can scarcely picture these beginnings, as when the Quincy church graduated from its cramped store room into a long, low-roofed barn, where such spiritual forces developed themselves that "scarcely an organization in that vicinity was not one of the shingles from the Lord's barn." Nor can we realize that at the close of one of these protracted meetings, often a tumbler for a goblet, on a puncheon table in some log cabin, held the fruit of the vine which symbolized the climax of the World's Redemption.

"The pioneer men are the historic men." The class may be illustrated by one, W. J. Phelps, who was foremost in all church work, specially generous toward our missionary societies, a member of the Legislature, but rocked his eldest born, who afterward represented our Government in St. Petersburg, in a bass-wood sugar trough as cradle. The wife and mother was equally proficient, in managing Pat in the garden, Bridget in the kitchen, writing poetry, or entertaining her husband's friends, holding her own in their discussions on politics or theology.

The earliest movements were of the evangelistic sort. At a camp-meeting, a little before this time, the writer heard a preacher ranting against an educated ministry—"thank God that he was brought up at Plow-handle Point, and educated at Brush-heap College. He presumed that God Almighty had never heard his prayers, for he had never been heard more than a mile." Over against this, in marked contrast, was the quiet but substantial work of the Home Missionary. His infrequent comings, with a tarry of only a few days, were filled out with house to house visitation, and a meeting somewhere each night, at early "candle light." It was a great day in many a cabin home when the minister came. Such brief services were really more effective than now, for the hunger for the word was such that the whole community for many miles around would "turn out." They partook of all the effective elements of a modern revival. The few days were crowded with hand-to-hand work. Only the vital truths were preached, and these were pressed home for immediate acceptance.

As these country places crystallized into villages and towns, and regular pastors were found, these services took on a more formal phase, as in the marvelous work in St. Charles in 1848 under Rev. G. S. F. Savage, or the meeting conducted by him in Dundee which gave J. D. Davis to Christ and to missions; or the wonderful results flowing from the series of services in the upper part of the Fox River valley, held by Rev. Geo. Clark, of Oberlin, instrumental in organizing twenty churches. Pastor Savage's twelve years in St. Charles were full of such blessings for that region. Sometimes, as in 1857-9, an Association would

report revivals in all its churches. In many cases whole towns were regenerated, as in Dallas. Such a meeting was not only the birthday of a church, but the burial of an infidel club, and the desertion of the gambling resorts and saloons for the house of God. A similar work was done for Metropolis in 1889.

In other ways the results have been marvelous. "Nigger Pint" was a farming community, thirty miles from any considerable town. It was so called derisively because it was one of the stations on the U. G. R. R., the next stations being Farmington, twenty-two miles south, and Princeton, forty-five miles northeast. The farms of W. W. Webster and N. Wyckoff were contiguous. A corner of each was given to parsonage uses. This was the headquarters also of the Spoon River Congregational church, which was first organized as a New School Presbyterian church. This, too, was the home of Rev. S. G. Wright in his six-fold field. Here, during the "hard winter," he reported to the Home Missionary Society that "the ink froze in his pen as he sat by the stove trying to write." N. Wyckoff and wife were members of an Old School church eight miles away. This church refused to grant them letters to a New School church, and excommunicated them for uniting with it. Services were held in a little log school-house, or, when that was too small, in Mr. Webster's barn. Out of these protracted meetings, counting through the second generation, have come six ordained ministers and three foreign missionaries.

There seems to have been an ebb and flow to these movements, ranging from eight to ten years in the extremes. The high tides were in, 1852, one in twelve were added on confession; 1857-8, one in eight were added on confession; 1858-9, one in nine were added on confession; 1867-77-'87, one in eleven were added on confession. The low tides were in 1855 and '73, one in twenty of the membership; 1862, one in thirty of the membership; 1881, one in thirty-one of the membership. This does not hold true, however, after 1883, when began the evangelistic movement under the auspices of the Illinois Home Missionary Society. The first of these years added one in seventeen, the last one in eighteen, but the average of the twelve years was one for thirteen and a-half, showing a regular uplift. However, had we possession of full records no doubt the first decade would show as large a per cent., so greatly did God bless the labors of those heroic pioneer builders. Details are very meagre in the annual narratives, and the Historical Society will do a work of incalculable value in gathering up the raveled edges of the details of these movements before all the actors are gone.

Great movements were felt in some places again and again, as in Ottawa in 1842, and later under Parker, Avery and Whittlesey. In the scant memorials at hand, besides those mentioned, are such names as J. M. Sturtevant, S. G. Wright, J. Blanchard, E. Beecher, L. H. Parker, E. Jenney, and J. E. Roy, most of whom have passed on, marked for



promotion. Father Carter, in his ministry, received into the churches six hundred on confession. Brother Savage between three hundred and four hundred during his St. Charles pastorate. Often the churches were doubled, sometimes trebled, in a single revival. Along side of these God has also given to us the precious privilege of having identified with us such other names as D. L. Moody, who made confession of his faith in Christ in a Congregational church in Boston, of which Dr. Kirk was pastor; and Major D. W. Whittle, doubly a soldier and valiant for the kingdom, and C. M. Morton, the "sledgehammer," a member of the Oak Park church. When the Home Missionary Society stood the brunt of the experiment of State evangelists the first four names were H. D. Wiard, J. D. Wyckoff, J. D. McCord and Roland W. Purdue, the latter so largely blessed in the regeneration of the southern portion of the State.

At the middle of this half century there were a few remarkable revivals in what was then an almost unexplored region with a suggestive name. In this Association, where there were two score churches of our order, with one thousand two hundred and twenty members, eleven ministers in fourteen churches, covering ten counties; there were thirty-seven other counties with no Congregational church. The record closes with two Associations, fifty-two churches, four thousand four hundred members, and over forty ministers. The birth hour of nearly all of these churches dates from a revival. All that can be said of these earlier workers, can, with equal truth, be applied to the worthy list of State Superintendents of Home Missions, who, with indefatigable industry and zeal in the same line, and with like success, have for these later years labored in true evangelistic spirit. These are E. Jenney, M. K. Whittlesey, J. E. Roy and J. Tompkins.

We are too near to these remarkable developments of the last twelve years rightly to estimate their real value. As Turner sought out the desolate and destitute places, so the records of the Home Missionary Society will show, that under these influences in city and country, "the parched ground has become a pool, and the thirsty land springs of water." From these new centers of power for the Truth will grow larger fruitage for the years to come. The revivals that have done most for our work have not been in the larger cities, but in the rural places, whence has come, and must still come, the fresh strong blood that will preserve the life of these cities.

There are strange contrasts between the lumbering stage-coach, over almost impassable roads, and the "Limited Palace Cars," whizzing over steel rails across the length of the State in a single day, returning the traveler toiletted and fed to his office the next day. There is a marked difference between the twenty-cent postage letter on a three months' journey and a five-cent international rate to China in half that time. Widely separated are the glass tumbler and earthen pitcher of Dr. Sav-

age, where there had been no communion for two years, and the luxurious provisions of the present. The distance between these extremes is immeasurable to those who have not traveled it. On the other hand, there are no such contrasts between the Gospel of Asa Turner, Geo. Clark, Flavel Bascom and their helpers, and the successful men of today. Let them come back again and stand alongside the men most blessed of God now, and they would speak the same tongue. "It is the cross still." Whatever changes in method may have found place, it is yet true that what brought men to Christ then, is mightiest now. Wherever the ardor and self-sacrifice of Asa Turner laid the souls of men on the altar of Truth, there the fire of God falls and consumes them to a new life.

In the deep silence of some waiting soul  
 God drops a coal upon the sacrifice  
 Laid on its altar and suddenly  
 The leaping flame licks up the offering.

So let the fire of God descend once more  
 Upon a waiting fold with keener power  
 And win a Nation back to Truth and Life.

---

## CONGREGATIONAL PERIODICALS.

BY REV. G. S. F. SAVAGE, D. D.

In the early history of the Congregational churches of Illinois they had no religious periodical published in their interests, as a medium of communication among them. They were in colonial dependence upon Eastern religious papers for the advocacy of their claims and the publication of their church news. The first attempt to meet this felt want was the establishment by Rev. J. B. Walker, in April, 1846, of the *Herald of the Prairies*, a weekly folio-sheet published in Chicago as a union paper for Congregationalists and New School Presbyterians. It had a subscription list of about three thousand.

In August, 1849, it was purchased by Messrs. Ambrose Wight and William Bross, of Chicago, and its name was changed to that of the *Prairie Herald*. In the hope of securing more fully the united support of the two denominations, Rev. G. S. F. Savage, of Illinois, and Pres. A. L. Chapin, of Wisconsin, were associated with them as corresponding editors. But in the controversies which arose between the two denominations, especially in respect to slavery, it was difficult to satisfy either side by its utterances. Several years afterward Mr. Wight wrote humorously: "Every editorial displeased one side or the other, and swept down a whole platoon of my heterogeneous subscribers." In 1853 Mr. Wight sold out his interest in the paper to a company of Congregationalists, who changed its name to that of the *Congregational Herald*,

and Rev. J. C. Holbrook and Rev. J. M. Davis were chosen as editors. There were associated with them as corresponding editors, Rev. Messrs. G. S. F. Savage, S. Peet, F. Bascom, J. Miter, J. Lewis, O. Emerson, W. Salter, H. D. Kitchell, L. S. Hobart, J. B. Walker and M. A. Jewett, representing the Congregational churches of Michigan, Indiana, Illinois, Wisconsin, Missouri and Iowa. At different periods afterwards there were associated editorially with the paper, Rev. Messrs. N. H. Eggleston, G. W. Perkins, W. W. Patton, J. E. Roy, S. C. Bartlett, W. A. Nichols, Samuel Wolcott, H. L. Hammond, Darius E. Jones and J. H. Dill. The first number was issued in April, 1853. In 1856 a fund of \$8,000 was contributed to cover deficiencies in the cost of publishing the paper, and it was continued until 1861, when it was compelled to suspend. From that date until 1867 no Congregational paper was published in Chicago.

In 1863 the Illinois General Association appointed a committee on a religious paper for the denomination, who reported "that the committee was more than ever convinced of the necessity of a Congregational religious newspaper to meet the wants of the churches of this State, and, for lack of other service, recommended that the *Christian Era*, published at Wheaton, Ill., be encouraged and sustained; and in 1864 a resolution was adopted recommending that each local Association appoint one of their number to act as a corresponding editor of the *Era*. For several years, up to the time of his death in 1862, the *Christian Era* had been published in Chicago, mainly as a christian anti-slavery paper, by Rev. E. Goodman. In 1867, after mature deliberation by leading ministers and laymen in Chicago, the Advance Company was organized, with a capital stock of \$50,000, and Rev. W. W. Patton, D. D., of Chicago, was appointed editor-in-chief, who conducted the paper with great ability until 1873. Mr. J. B. Marsh, of Ohio, was associated with him as office-editor, and by his tact and skill contributed much to the excellence of the paper. He remained as office-editor until 1875. The first number of the *Advance* was issued September 5, 1867, and speedily the paper became a great power for good, not only in this State, but widely East and West.

The Chicago fire of 1871 swept away the office and its accumulated treasures, leaving only its subscription list, which, by a good Providence, was saved. Phoenix, like, it arose from its ashes, but crippled in its resources. The Advance Company made over the paper to four men, who carried it on for a short time, and then transferred it to Turner and Marsh, who conducted it until 1873, when it was transferred to Charles H. Howard & Co., Mr. Howard being editor-in-chief, and Rev. S. Gilbert, D. D., who had been on the editorial staff of the paper since 1871, associate editor. The *Advance* continued under their control until 1882, when it passed into the hands of its present publisher and editor, Rev. H. S. Harrison. He has associated with him an able and

experienced staff of associate editors, Rev. S. Gilbert, D. D., Rev. J. A. Adams, D. D., Miss H. A. Farrand, and others, and under their skillful administration the *Advance* has attained not only a State, but a National reputation as a peer of the best of our denominational papers.

It should be stated in this connection that many of the churches have, of late, supplemented the larger denominational papers by smaller local church papers. The Congregational News Company of Chicago, for several years published a cheap local church paper, with editions, adapted to the local needs of the churches circulating it. Other churches publish their own local paper, edited by the pastor or a committee of the church or Sabbath-school. The series of missionary papers published by Rev. S. J. Humphrey, D. D., were a valuable addition to our periodical literature, as also Mission Studies, a monthly paper published by the Woman's Board of Missions for the Interior.

But little has been attempted in our State in the way of providing for the more elaborate monthly or quarterly periodicals. In 1870 the *Congregational Review*, a bi-monthly, was transferred from Boston to Chicago, and for two years was published by Rev. G. S. F. Savage, under the Western editorship of Rev. Messrs. A. L. Chapin, G. F. Magoun, S. C. Bartlett and G. S. F. Savage. In consequence of the Chicago fire, in 1872, it was consolidated with the *New Englander*, published in New Haven, Conn., and ceased to be a distinctively Illinois publication. Doubtless the next half-century in the history of our Congregational churches will witness a decided advance in this respect.

## ACTION OF THE STATE ASSOCIATION.

### CHICAGO THEOLOGICAL SEMINARY.

MINUTES 1855, PAGE 10.

*Resolved*, That it be recommended to all the churches connected with this Association to cherish the Chicago Theological Seminary as a most important agency for the supply of the ministry so much needed in the Northwest, and that they make it an object of their prayers and counsels, and give it a place regularly in their pecuniary contributions.

MINUTES 1856, PAGES 16 AND 17.

Committee on Narrative reported: A wide-spread interest has been awakened in the establishment of the Chicago Theological Seminary, and a ready response has been made to the efforts to give a full endowment and efficient support. We heartily commend this Institution to the confidence and prayers of our churches as an important and essential instrument in raising up a ministry for the West.

MINUTES 1860, PAGES 10 AND 11.

*Resolved*, That we are as much as ever impressed with the importance of the Theological Seminary at Chicago to the evangelization of our country and the world. Our confidence in the professors increases with our acquaintance with them and with their work, and the peculiarity of their lecture and reading terms is increasingly popular with us. We therefore learn with pain that our Seminary is suffering, with all other great Christian interests, from the late and present commercial embarrassments, and fervently hope that the people will remember the Seminary and its officers in their prayers, and that those indebted to it will use all possible efforts by meeting their engagements promptly, to save the Seminary from embarrassment, and the cause of Christ from suffering in consequence.

MINUTES 1861, PAGES 74 AND 75.

*Resolved*, That the General Association are much gratified with the success which has attended the Chicago Theological Seminary the past year, the fidelity and ability with which the Board of Instruction have discharged the arduous, responsible and self-denying duties devolved upon them; and that we recognize and accept the obligations of the churches to sustain the Seminary by their prayers, sympathies and liberal contributions.

*Resolved*, That we are deeply pained to learn the pecuniary embarrassment of the Seminary, growing out of the financial troubles and disturbed state of the country, threatening its very existence; that we will use our best endeavors to secure the prompt payment of the notes given in its aid; that we will make special effort to relieve the Seminary from

its present difficulties, and to provide the necessary means for the vigorous prosecution of its work in the future.

*Resolved*, That as a plan has been proposed to raise the sum of \$6,000 to meet the absolute and pressing wants of the Seminary at the present time, in the payment of the salaries of the professors, and as the sum of \$2,000 is required from the churches of this State, outside of Chicago, for this purpose, a committee of one from each local Association be appointed to apportion to the churches and see to its collection, and that they make the apportionment before the first of July.

In 1862 a committee of one from each local Association was appointed to raise funds for the Seminary.

In 1863 a special committee was appointed to cooperate with a Ladies' Committee in Chicago, to secure funds in aid of the students in the Seminary.

#### MINUTES 1866, PAGES 17 AND 18.

In response to a report from the Directors of the Seminary, it was

*Resolved*, That the General Association fully endorse the report recently adopted by the Board of Directors of the Chicago Theological Seminary. Especially we accept in full their assertion of the imperative obligation now upon us to complete the equipment and endowment of this Institution; we accept, as the clear bidding of God by the voice of His prospering providences, that we fill up the Board of Instructors, erect suitable buildings, and amply enlarge the library; and, believing that the Board of Directors have estimated wisely that the sum of \$200,000 is demanded for these and other purposes, we pledge our christian faith that we will labor, and pray, and give, and diligently canvass our churches for the purpose of raising our full share of that amount.

At the meeting in 1876 the Committee on the Seminary conclude their report, saying: "Your Committee, not forgetting the need of prayer as well, most emphatically commend the application about to be made by the Executive Committee of the Board of Directors in accordance with the vote of the recent Triennial Convention, requesting each church of our sisterhood to take a collection for the pressing wants of the Chicago Theological Seminary. Let the gifts of the poorer and the richer be laid alike on the altar of this cause. The memories of the past, the successes of the present, the manifest needs of the future unitedly call on us, in the name of Christ and His Kingdom, to stand by the Seminary in this time of her great usefulness, and also of her great need.

#### MINUTES 1879, PAGE 21.

*Resolved*, That we heartily approve of the effort to raise the Quarter Centennial Fund of \$150,000 for the Chicago Theological Seminary, and pledge our heartiest efforts in aid of its accomplishment.

#### MINUTES 1881, PAGE 18.

Committee reported: That the administration of the affairs of the

Seminary is wise, thorough, safe and economical in all departments, and that its professors, trustees and treasurer richly merit the gratitude of the churches.

MINUTES 1888, PAGE 45.

We hereby express our cordial appreciation of the work which is being done by our Chicago Theological Seminary in elevating the standard of ministerial education in the West. By increasing the supply they are at the same time increasing the demand for educated ministers. That while there is a place in some departments of gospel work for those whose exceptional gifts, or circumstances, may compensate in some degree for lack of high theological training, yet the times demand an increased number of scholarly and well-equipped ministers to meet the various foes of religion and truth. The work of our Theological Seminary in contributing to this end deserves our highest commendation.

*Resolved*, That we heartily commend to our churches the recommendation of the Triennial Convention for a thorough canvass of the State, to secure our proportion of the amount necessary for the completion of the fund of \$300,000, now being raised for the Seminary.

MINUTES 1894, PAGE 48.

In remembrance of the munificent offer of Dr. D. K. Pearson to the Chicago Theological Seminary of \$100,000, afterwards increased to \$180,000, which resulted in securing to the Seminary an additional sum of \$400,000, the Association of Illinois, at its fiftieth anniversary, makes grateful recognition of his noble gift, which is likely to bring infinite blessings, through the increased efficiency of the Seminary, not only to the Congregational churches of Illinois, but also to all the churches of the Interior.

---

ANTI-SLAVERY—1844.

The convention met to organize the State Association, took action as follows:

"1. That we view with extreme regret and mortification the efforts which a portion of the churches and ministers of our country are making to check the swelling currents of public sentiment now setting strongly in favor of universal liberty.

"2. That we believe slave-holding to be a sin, clearly condemned by the Bible, and we would most affectionately urge all who have in any way contributed to its support, to immediate and thorough repentance.

"3. That we consider the anti-slavery enterprise the cause of God, and of crushed and bleeding humanity, and would earnestly entreat all our brethren, ministers and laymen to wield for its support morally, socially, ecclesiastically and politically whatever of talent and influence they may severally possess.

"4. That the association about to be organized ought to receive no minister to its fellowship who does not rank slaveholding with other heinous sins. And in all their correspondence with other branches of Zion, they ought earnestly to endeavor to purify the church from the sin and opprobrium of slavery.

"5. That the laws of this State, which subject a person to a criminal prosecution and incarceration with felons in a common jail for extending to a needy fellow creature that relief which a savage would not deny, and which God's word makes indispensable to discipleship, are a wicked interference with the rights of conscience, a gross violation of the constitution of our country, infamous to the reputation of the people of Illinois, and especially discreditable to all professing christians who slumber over the iniquity.

"6. That the members of this Association will exert every proper influence to secure the speedy repeal of those laws."

At its second meeting in Princeton, 1845, the Association adopted among its "by-laws," the following:

"1. No one shall be admitted to membership who does not regard Southern slave-holding as a sin clearly condemned in the Bible."

#### THE AMERICAN BOARD AND SLAVERY.

"*Resolved*, That in the judgment of this body the American Board ought explicitly to declare slave-holding to be contrary to justice, and therefore sin, and within a reasonable time to cause all unreclaimed slave-holders to be separated from the mission churches under their care, and that nothing short of this will satisfy the claims of righteousness, the requirements of God, and the just expectations of enlightened christians, that therefore decided measures ought to be taken by the Board for this purpose, and we rejoice to know that measures preparatory to this result are already taken by the Board."

"5. That the A. B. C. F. M. ought to sustain no missionary or mission churches which do not pledge themselves to eradicate the evil from their respective bodies as speedily as sound wisdom will permit, and that it is the duty of the Board to announce publicly their determination not to sustain them."

#### AMERICAN HOME MISSIONARY SOCIETY AND SLAVERY—1850.

"4. That it is the imperative duty of the Home Missionary Society to extend no further aid to churches which do not take the ground that slave-holding is *prima facie* evidence against a man's christian character."

#### AMERICAN TRACT SOCIETY AND SLAVERY—1855.

"2. We regard with sorrow and disapprobation the practice of the American Tract Society in excluding from its publications, to a very great extent, those expressions of disapprobation and abhorrence of this sys-



tem which abound along the whole current of that evangelical literature, which it is the sole object of that Society to circulate.

"3. Such exclusion is more than merely negative in its influence, conveying as it does the implication that in the view of that great christian Association it is possible to circulate a truly christian literature which will not be hostile to the numerous and mighty wrongs which accompany, and always have accompanied, a system of involuntary servitude.

"4. Until the Society, in this respect, changes its practice, we cannot expect that it will retain the full confidence and hearty cooperation of our churches."

#### SECRET SOCIETIES—1846.

"WHEREAS, This Association learns with pain that various societies or orders binding their members to secrecy are making rapid progress throughout this country, therefore

"*Resolved*, That in the judgment of this Association, an oath or pledge of secrecy exacted of the members of any organization, renders it essentially different from, and opposed to the church of Christ, and a republican state, which court investigation and seeks light.

"2. That we have not known of any reform issuing in the benefit of mankind in this, or any other age, either originated or carried out by any society requiring secrecy of its members.

"3. That a secret society, though formed for benevolent purposes, is peculiarly liable to corruption, and history shows that they have commonly, if not invariably, been corrupt, interfering with and injuring the administration of justice, and the freedom of elections, both in church and State. Therefore

"*Resolved*, That in the judgment of this body it is the clear and obvious duty of all christians to have no fellowship with those unfruitful works of darkness, but rather reprove them."

#### SABBATH DESECRATION BY RAILWAYS—1853.

"In view of the increasing tendencies and temptations to Sabbath violation in our State, growing out of the multiplication of railroads, the increase of travel and the disposition of the General Government to use these roads for the transportation of the mails on the Sabbath, the members of this body feel called upon to express unitedly their convictions in regard to the dangers which lie in that direction, and the consequent duty of those who desire to preserve God's day from profanation. Therefore

"*Resolved*, That in the opinion of this body, the running of cars upon our numerous railroads on the Sabbath would, in a few years, virtually annul God's fourth commandment in our State, and throw wide open the floodgates of irreligion and immorality.

"*Resolved*, That a fearful responsibility rests upon those who, as

directors, sanction the profanation of the Sabbath upon their roads, or, as stockholders, permit their capital to be employed in thus trampling on God's authority.

*Resolved*, That all the ministers connected with this body be hereby requested to preach soon and frequently on this subject, and by the application of God's truth and the gospel principles of discipline, to endeavor to create and maintain a healthful state of public sentiment, and a tenderness of conscience in reference to Sabbath violations.

*Resolved*, That by correspondence and through the press, we will endeavor to secure the cooperation of ecclesiastical bodies of every name, and of men who wield the influence of capital and character, to prevent the encroachments on the Sabbath, which we have reason to apprehend, from the causes above alluded to.

*Resolved*, That it be hereby recommended to the friends of the Sabbath, to hold conventions during the ensuing summer, in the southern, the middle, and the northern portions of our State, for the purpose of awakening interest and combining the influence of public sentiment, throughout all our bounds, in an effort to preserve the Sabbath inviolate, and to secure its benefits to our whole population."

#### A CONGREGATIONAL PAPER—1853.

"A religious paper edited by Congregational ministers and adapted to the wants of our denomination in the Northwest, is now published within our bounds, and promises to be an efficient helper to the ministry in the promotion of intelligence and christian enterprise among the churches."

#### TEMPERANCE—1854.

We regard the passage and enforcement of the "Maine Law" in this State as one of the most important measures of the day, and we pledge ourselves, and recommend to all ministers and churches of the State heartily to cooperate in measures to promote it.

#### PROHIBITORY LIQUOR LAW—1855.

*Resolved*, That we regard the adoption of the Prohibitory Liquor Law, which is to be submitted to the vote of the people of this State, on the first Monday in June, of vast moment to the cause of temperance and religion.

*Resolved*, That we earnestly recommend that the friends of temperance use every proper effort to secure its adoption; and we specially recommend all ministers of the gospel to call the attention of their congregations to the subject on the first Sabbath in June, if they have not done it before.

1876.

WHEREAS, Intemperance and the liquor traffic are great sins of our times, and the source of immeasurable evil, morally, socially and politically, and

WHEREAS, Women's Temperance Unions, based upon the large employment of religious agencies, and laboring for regeneration as effective reform, have been greatly blessed of God in the suppression of this curse and the salvation of the inebriate, therefore

*Resolved*, That we recognize in such organizations a providential instrumentality, and cordially recommend their multiplication throughout the State.

CLASSICAL ACADEMIES—1882.

*Resolved*, That the effort inaugurated a few years ago by the General Association, to promote christian education by securing the founding of an academy within the bounds of each local association, was a most worthy one, and ought at once to be resumed.

2. That we cordially commend the beginning of this enterprise by the Rock River Association, in founding the Academy at Port Byron, and recommend to the local associations to consider at once the need of taking steps in this direction.

MINISTERIAL RELIEF ASSOCIATION—REPORT ADOPTED 1882.

"Your committee report that various documents have been placed in our hands, showing that the "Ministerial Relief Association of the State of Illinois" has been carefully organized and duly incorporated. Nothing is wanting to insure its trustworthiness and efficiency, and we earnestly commend it to the confidence and support of the churches.

"The sacred object of this Association appeals most pathetically to the sense of justice as well as to the generosity of christian people. The aged and indigent who have given the vigor of their lives to the ministry of the cross, with no material remuneration beyond a bare sustenance while at work, cannot be left to want and suffering in the time of infirmity and advanced age, or their wives or little children to distress, and the churches not deserve the reproach of "caring not for their own."

"Your committee beg leave further to say that in their judgment steps should be taken without delay to replace this and similar state societies for ministerial relief with one of national organization. State lines have little relation to the distribution of ministerial aid. Ministers are not always found in old age or invalidism in the state in which they have labored. It is easy to see that numerous opportunities for injustice and abuse are liable under a system of State Relief societies which would be avoided if the responsibility were placed upon one national organization.

"It is also evident that a national organization might command large gifts and bequests from the estates of ministers and others which local associations would be less likely to receive. The peculiar sacredness and importance of this cause requires that it should be placed on the best basis for commanding the large respect and sympathy of the christian public.

"Your committee will add that it seems practicable and wise to connect a judicious system of endowment and life assurance with the work of general relief. This whole subject is worthy of careful consideration with a view to the ultimate adoption of the wisest and best approved methods for the provident protection of ministers and their dependent families."

"*Resolved*, That we urge the churches of the Association to make an offering for the Ministerial Relief Association, at the July Communion season, and also that we urge the local associations to make such an offering at the Communion season of each meeting."

== ==

"WHEREAS, this Association has memorialized the National Council of Congregational Churches to take such action as shall secure the speedy and adequate relief of aged and disabled ministers, together with the assistance of their widows and children; and

"WHEREAS, the National Council, at the last meeting, in 1886, commended to our churches immediate action, first, for the endowment of a permanent Retiring and Relief Fund, and for increased gifts from our churches, with a view not only to ensure relief for disabled ministers and their families, but also an annuity to ministers of the gospel who have reached the age of sixty-five years; and, second, the establishment of Ministers' Homes, where helpless and friendless ministers may find a home for their last years; therefore,

"*Resolved*, First, that this Association, recognizing the imperative duty and the gratitude that the church of Christ owes to the men who have given their all in her behalf, would heartily endorse the action of the National Council; and, to secure the attainment of its recommendation, advises the appointment of a committee of three, consisting of our present Secretary of the Ministerial Relief Fund, the State Registrar, and one other to be nominated by the Nominating Committee, who first shall appeal to our churches for the annual contribution to a Ministerial Relief and Retiring Fund, of a sum equivalent to twenty cents for each member of the church, to be provided for as a part of the current expenses of the church; and, second, shall make urgent appeal to individuals for the endowment of a permanent fund, and the establishment of Ministers' Homes.

"*Resolved*, Second, that this action be reported by the State Registrar to our National Council, with a request that a similar plan be urged upon all the State Associations for action in cooperation with the committee appointed by the National Council."

"*Resolved*, That the Congregational General Association be requested to confer by committee with the National Council, with reference to securing funds for disabled ministers and their families, in order that a concert of action throughout the country may be secured.

"These resolutions were in order adopted."

## ILLINOIS REPRESENTATIVES IN NATIONAL COUNCILS.

### AT MICHIGAN CITY, 1846.

Rev. E. C. Birge, Rev. J. Blanchard, Rev. H. Brown, Rev. N. C. Clark, Rev. Joel Grant, Rev. E. G. Howe, Rev. William Kirby, Rev. J. B. Walker, Rev. R. M. Pearson, Mr. John Brooks, Mr. W. R. Mann, Mr. Eli Northern.

### AT ALBANY, 1852.

Rev. J. Blanchard, Rev. C. S. Cady, Rev. C. F. Hudson, Rev. F. Leonard, Rev. W. E. Holyoke, Rev. J. W. North, Rev. L. H. Parker, Rev. R. M. Pearson, Rev. G. S. F. Savage, Rev. David Todd, Rev. E. E. Wells, Mr. Philo Carpenter, Mr. Nathaniel Coffin.

### AT BOSTON, MASS., 1865.

Rev. Samuel C. Bartlett, Rev. Flavel Bascom, Rev. Edward Beecher, Rev. F. W. Beecher, Rev. William Carter, Rev. N. C. Clark, Rev. H. M. Daniels, Rev. A. J. Drake, Rev. R. C. Dunn, Rev. S. H. Emery, Rev. H. M. Goodwin, Rev. Joseph Haven, Rev. G. B. Hubbard, Rev. Elisha Jenney, Rev. E. N. Lewis, Rev. M. N. Miles, Rev. L. H. Parker, Rev. G. C. Partridge, Rev. W. W. Patton, Rev. L. Pomeroy, Rev. S. F. Porter, Rev. G. S. F. Savage, Rev. J. M. Sturtevant, Rev. Lathrop Taylor, Rev. H. M. Tupper, Rev. J. C. Webster, Rev. J. W. White, Rev. M. K. Whittlesey, Rev. S. G. Wright, Mr. Marshall Ayres, Mr. Philo Carpenter, Mr. C. G. Hammond, Mr. L. T. Hewins, Mr. Nelson Mason, Mr. Moses Pettingill, Mr. J. K. Scarborough, Mr. Brainard Smith, Mr. S. B. Stinson, Mr. Martin Wright.

*Honorary Members*—Rev. F. W. Fisk, Rev. J. E. Roy.

### AT OBERLIN, OHIO, 1871.

Rev. Flavel Bascom, Rev. H. E. Barnes, Rev. J. D. Baker, Rev. Israel Brundage, Rev. Isaac Clark, Rev. William Coffin, Rev. A. B. Campbell, Rev. H. M. Daniels, Rev. H. M. Goodwin, Rev. J. K. McLean, Rev. J. A. Montgomery, Rev. W. W. Patton, Rev. W. G. Pierce, Rev. Martin Post, Rev. J. E. Roy, Rev. G. S. F. Savage, Rev. Julian M. Sturtevant, Rev. Julian M. Sturtevant, Jr., Mr. Charles H. Bull, Mr. William Converse, Mr. S. B. Stinson.

*Honorary Member*—Rev. S. C. Bartlett.

### AT NEW HAVEN, CONN., 1874.

Rev. E. N. Andrews, Rev. E. C. Barnard, Rev. H. E. Barnes, Rev. G. S. Bascom, Rev. G. W. Colman, Rev. H. M. Daniels, Rev. C. E. Dickenson, Rev. A. E. Everest, Rev. S. B. Coodenow, Rev. E. P. Goodman, Rev.

R. B. Guild, Rev. C. D. Helmer, Rev. Henry Mills, Rev. H. D. Platt, Rev. E. N. Packard, Rev. J. M. Sturtevant, Rev. Dana Sherrell, Rev. James Tompkins, Rev. M. K. Whittlesey, Rev. J. D. Wyckoff, Mr. W. H. Bliss, Mr. Daniel Dustan, Mr. W. J. Phelps,

*Honorary Members*—Rev. W. W. Patton, Mr. C. G. Hammond.

AT DETROIT, MICH., 1877.

Rev. George H. Bailey, Rev. J. W. Bradshaw, Rev. Albert Bushnell, Rev. C. W. Clapp, Rev. Eli Corwin, Rev. F. J. Douglass, Rev. Richard Edwards, Rev. Edward Ebbs, Rev. George Huntington, Rev. Robert L. McCord, Rev. N. A. Prentiss, Rev. H. G. Pendleton, Rev. Wm. G. Pierce, Rev. G. S. F. Savage, Rev. A. R. Thain, Rev. L. Taylor, Rev. J. V. Willis, Rev. E. F. Williams, Rev. F. P. Woodbury, Rev. M. K. Whittlesey, Mr. E. W. Blatchford, Mr. W. L. Comstock, Mr. W. Durley, Mr. C. G. Hammond, Mr. C. W. Keyes, Mr. W. A. Talcott.

*Honorary Member*—Rev. E. P. Goodwin.

AT ST. LOUIS, MO., 1880.

Rev. John A. Allen, Rev. George C. Adams, Rev. W. J. Clark, Rev. Albert Ethridge, Rev. Simeon Gilbert, Rev. H. W. George, Rev. Mason Grovesner, Rev. A. Harper, Rev. D. D. Hill, Rev. M. S. Hall, Rev. J. F. Loba, Rev. W. A. Lloyd, Rev. F. A. Noble, Rev. G. L. Roberts, Rev. W. W. Rose, Rev. G. S. F. Savage, Rev. J. M. Sturtevant, Rev. A. A. Stevens, Rev. F. P. Woodbury, Rev. H. D. Wiard, Rev. J. W. West, Mr. B. C. Beach, Mr. Mason Bull, Mr. I. N. Camp, Mr. John Deere, Mr. M. C. Hazard, Mr. J. W. Scarborough, Mr. J. W. Scoville, Mr. A. B. Thomas, Mr. F. W. Waller.

*Honorary Members*—Rev. L. T. Chamberlain, Rev. Robert West, Mr. C. G. Hammond.

AT CONCORD, N. H., 1883.

Rev. A. A. Ellsworth, Rev. Burke F. Leavitt, Rev. F. A. Noble, Rev. Arthur Little, Rev. G. R. Ransom, Rev. G. S. F. Savage, Mr. Albert W. Boyden, Mr. C. B. Bouton, Mr. Henry Clark, Mr. R. C. Curtiss.

*Honorary Member*—Rev. C. R. Bliss.

AT CHICAGO, ILL., 1886.

Rev. J. C. Armstrong, Rev. Flavel Bascom, Rev. Israel Brown, Rev. J. W. Bradshaw, Rev. W. J. Clark, Rev. S. Ives Curtiss, Rev. Theodore Clifton, Rev. S. H. Dana, Rev. W. F. Day, Rev. J. A. Griffin, Rev. Richard Edwards, Rev. E. P. Goodwin, Rev. D. D. Hill, Rev. W. A. Hobbs, Rev. W. A. Lloyd, Rev. Lathrop Taylor, Rev. William Windsor, Rev. E. F. Williams, Rev. C. C. Warner, Rev. F. P. Woodbury, Mr. Madison C. Bates, Mr. D. W. Fairbank, Mr. C. F. Gates, Mr. J. W. Scoville, Mr. Thomas Pope.

*Honorary Members*—Rev. F. A. Noble, Rev. B. F. Leavitt, Rev. M. K. Whittlesey, Rev. J. E. Roy, Rev. C. R. Bliss, Mr. E. W. Blatchford.

## AT WORCESTER, MASS., 1889.

Rev. E. A. Adams, Rev. A. H. Ball, Rev. A. J. Chittenden, Rev. W. F. Cooley, Rev. J. O. Emerson, Rev. E. F. Goff, Rev. C. L. Morgan, Rev. D. K. Nesbit, Rev. F. A. Noble, Rev. S. A. Norton, Rev. H. K. Painter, Rev. R. W. Perdue, Rev. R. O. Post, Rev. J. E. Roy, Rev. G. S. F. Savage, Rev. G. H. Smith, Rev. Hugh M. Scott, Rev. E. A. Tanner, Rev. M. K. Whittlesey, Rev. N. H. Whittlesey, Mr. Ralph Emerson, Mr. J. Sarotete Ford, Mr. J. B. Joy, Mr. A. P. Miller, Mr. E. B. Smith.

*Honorary Members*—Rev. C. R. Bliss, Rev. J. M. Sturtevant, Rev. Arthur Little.

## AT MINNEAPOLIS, MINN., 1892.

Rev. Walter M. Barrows, Rev. David Beaton, Rev. C. A. Blanchard, Rev. William Burgess, Rev. W. R. Butcher, Rev. Henry A. Bushnell, Rev. S. Ives Curtiss, Rev. S. H. Dana, Rev. W. F. Day, Rev. Q. L. Dowd, Rev. J. B. Fairbank, Rev. N. T. Edwards, Rev. F. S. Hayden, Rev. F. B. Hines, Rev. M. W. Montgomery, Rev. F. A. Noble, Rev. A. W. Safford, Rev. Dana Sherrell, Rev. J. M. Sturtevant, Rev. O. C. Warner, Mr. W. E. Hale, Mr. Lemuel Parsons, Mr. W. A. Talcott, Mr. S. I. Rogers, Mr. E. D. Redington.

*Honorary Members*—Rev. Simeon Gilbert, Rev. C. R. Bliss, Rev. James G. Johnson, Rev. N. H. Whittlesey, Rev. M. K. Whittlesey.

## CORPORATE MEMBERS A. B. C. F. M.

### Elected.

- 1851. \* Rev. Julian M. Sturtevant.
- 1853. \* Rev. William Carter.
- 1867. \* Charles G. Hammond, Esq.
- 1869. \* Rev. W. W. Patton.
- 1871. \* Henry Hitchcock, Esq.
- 1874. \* William J. Phelps, Esq.
- 1869. George N. Boardman, D. D.,  
Chicago.
- 1871. Edward P. Goodwin, D. D.,  
Chicago.
- 1871. E. W. Blatchford, Esq., Chi-  
cago.
- 1871. Ralph Emerson, Esq., Rock-  
ford.
- 1871. Simon J. Humphrey, D. D.,  
Chicago.
- 1875. Charles H. Bull, Esq., Quincy.
- 1876. James W. Scoville, Esq., Oak  
Park.
- 1876. Frederick A. Noble, D. D.,  
Chicago.
- 1876. Rev. Moses Smith, Glencoe.
- 1877. Charles H. Case, Esq., Chi-  
cago.
- 1877. M. K. Whittlesey, D. D., Ot-  
tawa.
- 1877. James G. Johnson, D. D.,  
Chicago.
- 1878. Franklin W. Fisk, D. D., Chi-  
cago.
- 1878. J. K. Scarborough, Esq., Pay-  
son.

### Elected.

- 1881. \* Caleb F. Gates, Esq.
- 1881. Samuel W. Eaton, D. D.,  
Roscoe.
- 1883. William H. Rice, Esq., Chi-  
cago.
- 1884. William E. Hale, Esq., Chi-  
cago.
- 1888. G. S. F. Savage, D. D., Chi-  
cago.
- 1889. E. F. Williams, D. D., Chi-  
cago.
- 1889. \* Wm. H. Bradley, Esq.
- 1889. Rev. William A. Waterman,  
Geneseo.
- 1890. T. D. Robertson, Esq., Rock-  
ford.
- 1890. Rev. H. D. Wiard, Chicago.
- 1891. J. M. Sturtevant, Jr., D. D.,  
Galesburg.
- 1891. E. H. Pitkin, Esq., Ridgeland.
- 1892. Rev. A. N. Hitchcock, Ph. D.,  
Chicago.
- 1893. Frederick S. Hayden, D. D.,  
Jacksonville.
- 1893. Charles H. Hulburt, Chica-  
go.
- 1894. Rev. John E. Bradley, LL. D.,  
Jacksonville.
- 1894. H. T. Lay, Esq., Kewanee.
- 1894. F. G. Logan, Esq., Chicago.

\*Deceased



## MINISTERS WITH TIME OF ORDINATION.

The names in this list are names of men who have labored in our churches, irrespective of connection with the State Association. It is supposed to comprise names of ministers in Congregational connection only, members for a time in some local Association. There were many others, of other denominations, who have labored in the churches, whose names are not in this list, and there are probably undesigned omissions. Till near 1860 dates of ordination are not given in our records. It has been exceedingly difficult to find those that are given here for the earlier years. After many months of labor to prepare this list it is gratifying to believe that there is a reasonably good supply of errors in it. It accords with the eternal fitness of things, that habitually careless people should sometimes be set down wrong.

Ministers.	Ordination.	Ministers.	Ordination.
Abbott, Charles H. . . . .	Dec. 1, 1875	Avery, Eugene H. . . . .	Apr. 22, 1863
Abbott, Fred M. . . . .	Feb. 9, 1881	Avery, Henry . . . . .	Mar. 14, 1860
Abernethy, Henry C. . . . .	Apr. 18, 1845	*Babbitt, Calvin W. . . . .	Sept. 24, 1829
Adams, Calvin C. . . . .	Sept. 1850	Bacon, Edward W. . . . .	Sept. 29, 1869
Adams, Charles J. . . . .	May 24, 1876	Bacon, Joseph F. . . . .	1881
Adams, Edwin A. . . . .	Sept. 3, 1868	Bachtell, Wm. B. . . . .	Oct. 15, 1855
*Adams, Henry . . . . .	Dec. 25, 1833	Bailey, Amos J. . . . .	Oct. 24, 1871
Adams, James A. . . . .	Dec. 3, 1880	Bailey, Charles E. . . . .	May 1856
Adams, George C. . . . .	Aug. 18, 1875	Bailey, Edward D. . . . .	Aug. 26, 1876
Adams, Robert . . . . .	July 8, 1874	Bailey, George H. . . . .	Nov. 6, 1867
Adams, Wm. W. . . . .	Dec. 1859	Bainum, George W. . . . .	Sept. 4, 1853
Adrian, Isaac N. . . . .	Sept. 19, 1884	Bagnall, Frederick . . . . .	Jun. 17, 1886
Aikman, Joseph G. . . . .	1867	Baker, Ephriam H. . . . .	Jan. 26, 1864
Alden, Ezra Judson. . . . .	July 21, 1858	*Baker, Jos. D. . . . .	Jun. 8, 1842
Alden, West . . . . .	July 28, 1893	Baker, W. I. . . . .	Aug. 12, 1865
Alger, Frank G. . . . .	July 22, 1886	Baldwin, David J. . . . .	Nov. 10, 1865
Allaben, Adelbert E. . . . .	Oct. 18, 1872	Baldwin, Henry N. . . . .	Dec. 19, 1867
Allender, John . . . . .	Feb. 23, 1868	*Baldwin, Theron . . . . .	Aug. 26, 1829
Ambrose, Matthias H. . . . .	Aug. 21, 1878	Baldwin, William A. . . . .	1852
Anderson, Edward . . . . .	Oct. 13, 1857	Ball, Albert H. . . . .	Aug. 1871
Anderson, Geo. S. K. . . . .	1891	*Ballard, John . . . . .	May 20, 1837
Andrews, Edwin N. . . . .	Jan. 5, 1865	*Barber, Elihu . . . . .	Apr. 1, 1857
Apthorp, Rufus . . . . .	Oct. 16, 1861	Barker, S. P. . . . .	Jun. 21, 1861
Armstrong, Fred A. . . . .	Jan. 20, 1850	Barnard, E. C. . . . .	Dec. 18, 1866
Armstrong, Julius C. . . . .	Jun. 17, 1874	Barnard, Lucius E. . . . .	Mar. 8, 1859
Arnett, Sam'l W. . . . .	Jun. 2, 1891	Barnes, Charles M. . . . .	Sept. 16, 1859
Arnold, Arthur E. . . . .	Dec. 15, 1867	Barnes, Henry E. . . . .	May 28, 1864
Arnold, Seth A. . . . .	Sept. 3, 1873	Barnes, George B. . . . .	1869
Atkinson, Wm. B. . . . .	July 19, 1851	Barnes, John R. . . . .	Oct. 5, 1865
Atkinson, Wm. H. . . . .	Apr. 18, 1867	*Barnes, Romulus . . . . .	Mar. 22, 1831
Atwood, Lewis P. . . . .	Apr. 5, 1855	*Barrett, George J. . . . .	1856
Austin, Seneca . . . . .	1841	Barrett, John Perry . . . . .	Dec. 22, 1877

\*The names starred are those of brethren deceased. It is not at all probable that it comprises the entire number.

Barrows, Jno. Henry.	Apr. 29, 1875	Blood, John	1854
Barrows, Walter M.	Nov. 1, 1871	Blose, Daniel A.	Jan. 12, 1882
Bartlett, C. L.	1852	Boardman, George N.	Oct. 12, 1854
Bartlett, Enoch N.	Aug. 1841	Boardman, Sam'l W.	Oct. 6, 1857
Bartlett, Sam'l C.	Aug. 8, 1843	Boltwood, Henry L.	Dec. 4, 1864
Bartlett, Wm. Alvin.	Mar. 4, 1858	Bowen, Frederick	Dec. 6, 1886
Bartlett, William A.	Jun. 5, 1886	*Bowers, Jn. M.	Apr. 16, 1866
*Bartle, Wm. T.	1855	Boynton, Lyman D.	1873
*Bascom, Flavel	Sept. 1833	*Bradshaw, John	Oct. 1851
Bascom, George S.	Jun. 29, 1870	Bradshaw, John W.	Oct. 29, 1874
Bastel, F. J.	May 1, 1891	Brakemeyer, Gust. L.	May 4, 1885
Batchelder, —	Nov. 20, 1879	Bray, William L.	Aug. 8, 1861
Bates, Henry	Aug. 1843	*Breed, Charles C.	Apr. 30, 1857
Bath, Thos. W.	Sept. 1886	Brereton, James E.	May 1, 1884
Baxter, B.		Brewer, James	Sept. 1, 1859
Beach, Edwin R.	Sept. 21, 1869	*Brewster, Wm. H.	July 8, 1838
*Beane, Phineas A.	July 20, 1853	*Brickett, Harry W.	Jan. 28, 1858
Beardsley, Josiah	Dec. 9, 1874	*Bridgeman, Wm.	1854
*Beardsley, Wm.	Sept. 9, 1829	Bristol, Colman	Jun. 1, 1863
Beaton, David	1877	*Bristol, Richard C.	Dec. 12, 1846
Bedford, J. N.	Sept. 17, 1882	Bristol, Sherlock	Nov. 12, 1843
Bedford, Oliver C.	Sept. 17, 1882	Brobst, Flavius J.	July 3, 1879
Bedford, R. C.	Nov. 30, 1875	*Bronson, Geo. E.	Jan. 1835
Beebe, Albert G.	Jun. 29, 1854	Brooks, W. E.	Mar. 23, 1867
Beecher, Edward	Dec. 27, 1826	Brown, Anselm B.	Jun. 20, 1873
Beecher, Fred W.	Nov. 12, 1861	Brown, Francis H.	Apr. 6, 1862
*Beecher, George H.	Oct. 26, 1864	*Brown, Hope	Jun. 29, 1830
*Beecher, Wm. H.	Mar. 25, 1830	Brown, Israel	Nov. 21, 1876
Beecher, Willis J.	Jun. 1864	Brown, Josiah W.	Aug. 5, 1846
Beekman, Jas. E.	Jan. 1860	Brown, Oliver	Dec. 2, 1857
Belknap, A. J.	1876	Brown, Robert	Dec. 18, 1862
Belt, Salathiel D.	Jun. 21, 1871	Brown, T. Lincoln	Sept. 2, 1873
*Benedict, Lewis	Feb. 1844	Brundage, Israel	Oct. 7, 1856
Bent, George	Oct. 20, 1856	Bruse, Jacob	
Bent, Jos. A.	Nov. 1, 1854	*Bull, Richard D.	Feb. 14, 1858
Bernreuter, George	Dec. 28, 1893	Bullen, Henry L.	May 7, 1850
Bickford, Levi F.	Jan. 16, 1872	Bundy, Henry	1878
Bidwell, J. B.	Jun. 17, 1874	Burgess, William	Jun. 26, 1886
Bill, Wesley A.	Jun. 9, 1873	Burnard, W. H.	Dec. 4, 1854
Bingham, Chas. M.	Jun. 16, 1870	Burr, Horace M.	Oct. 14, 1874
Bird, George Hiram	July 7, 1881	Burling, Jos. P.	Sept. 12, 1893
*Birge, Ebenezer C.	Aug. 27, 1840	*Burton, Horatio N.	Dec. 31, 1857
Bissell, Charles H.	Jun. 12, 1862	Burton, Nathan L.	Jun. 19, 1877
Bissell, J. E.	Dec. 1877	Burhans, Paul C.	Sept. 18, 1886
*Blake, Daniel H.	Jun. 9, 1859	Bush, Fred W.	May 16, 1871
*Blakeman, Phineas	1841	Bush, J. W.	1890
Blakeslee, Allen D.	Jun. 30, 1875	Bushnell, Albert	Dec. 5, 1873
Blakeslee, Newton T.	Nov. 11, 1868	*Bushnell, Alex	Aug. 12, 1849
Blanchard, Chas. A.	Jun. 5, 1878	Bushnell, H. A.	July 21, 1882
*Blanchard, E. H.	Apr. 25, 1860	Buss, Henry	May 18, 1856
*Blanchard, Jonath'n	Oct. 31, 1838	Busser, Sam'l E.	Jun. 18, 1874
Blanchard, Wm. S.	1848	Butcher, Wm. R.	May 15, 1869
Blanchard, W. W.	Oct. 1846	Butler, Henry E.	Jan. 12, 1869
Blankarn, Wm. T.	May 8, 1861	*Cady, Cornelius S.	Aug. 1843
*Blodgett, Geo. D.	May 8, 1861	Cady, Wm. J.	May 29, 1890
*Blood, Charles E.	Nov. 4, 1840	Caldwell, Christ'r C.	1835

# MINISTERS.

117

*Caldwell, James	Jan. 17, 1837	Cochran, Sam'l D.	Aug. 23, 1842
*Campbell, Alex B.	Apr. 7, 1851	*Coddington, G. S.	July 1, 1870
Campbell, Jas. M.	Oct. 12, 1886	Colburn, M. M.	1885
Campbell, John P.	Feb. 24, 1890	Cole, H. M.	Jun. 1851
Campbell, N. M.		Cole, Thos.	
Campbell, Wm.	Oct. 1864	Coleman, Ebenezer B.	
Campbell, Wm H.		Coleman, Geo. A.	Oct. 12, 1873
Carson, Jos. W.	Feb. 15, 1889	*Colman, Ebenezer	
Carter, Fernando E.	1885	Colman, George W.	Nov. 12, 1863
*Carter, William	1834	Collins, Elbert J.	Sept. 1876
Case, Albert M.	1871	Collins, Wm. H.	Oct. 15, 1859
Case, Harlan P.	Sept. 28, 1871	*Collins, W. H.	1821
Case, Horatio M.	Feb. 21, 1871	Colton, Alfred E.	May 28, 1884
*Cass, John W.	May 11, 1863	*Colton, Erastus	Jan. 17, 1838
Cate, George H.	Apr. 2, 1879	*Coltrin, Nath'l P.	Oct. 13, 1850
Catlin, Wm. E.	Apr. 1851	Comstock, D. W.	Jun. 5, 1861
Caton, C. H.	1888	Cone, Sullivan S.	Oct. 27, 1858
Caverno, Charles	Dec. 4, 1864	Conrad, Chas. E.	Jun. 26, 1858
Chaddock, Emory G.	Mar. 20, 1860	Conville, Gordon M.	1865
Chaffer, Thos. F.	Apr. 11, 1866	Cook, Chas. H.	1881
*Chamberlain, W. A.	Sept. 19, 1861	*Cook, Chauncey	Aug. 22, 1809
Chamberlin, L. T.	Oct. 27, 1869	Cook, Jos. T.	1853
*Champlin, Edw'd W.		Colledge, W. A.	Jun. 16, 1886
*Champlin, S. W.	1840	Colton, Harry A.	1889
Chandler, Everett S.	July 7, 1887	Cooley, Oramel W.	May 14, 1848
Chandler, Watson H.	Oct. 18, 1873	Cooley, William F.	July 11, 1884
*Chapman, And. W.	May 5, 1859	*Copeland, A. J.	1844
*Chapman, Daniel	Aug. 23, 1846	Coquillet, Wm. E.	Sept. 17, 1887
Chapman, Jacob	Jun. 23, 1845	Corneliusson, Chr'r	Nov. 24, 1867
Chapple, Wm.	Sept. 14, 1884	Corsbie, Hadley M.	Aug. 31, 1879
Childress, J. F.	Oct. 9, 1885	Corwin, Eli	May, 1851
Chipperfield, Geo. F.	Jun. 24, 1881	Crafts, W. F.	
Chittenden, A. J.	Sept. 28, 1872	Cragin, Chas. C.	Feb. 16, 1870
Christiansen, Christ.	May 22, 1888	Crane, E. C.	1879
*Christopher, Wm. B.	Oct. 16, 1849	*Crawford, Math. A.	Apr. 2, 1879
*Church, Bethuel C.		Crofts, George W.	Sept. 3, 1865
Church, Lot	Feb. 1, 1858	Cromer, Jeremiah C.	Oct. 28, 1885
Chynoweth, John T.	Aug. 26, 1886	*Cross, John	Jan. 24, 1838
*Clapp, Charles W.	Aug. 21, 1850	Cross, Joseph W.	Oct. 1, 1834
Clark, Allen	Sept. 29, 1847	Croswell, Micah S.	Apr. 21, 1869
Clark, C. R.		Cunningham, Jno. W.	Apr. 8, 1843
Clark, Edgar W.	Dec. 9, 1852	Cunningham, John	Sept. 28, 1871
Clark, Gideon C.	Sept. 29, 1847	Curtis, Asher W.	July 2, 1868
Clark, Isaac	Nov. 12, 1861	*Curtis, Otis F.	Oct. 28, 1828
Clark, J. H.	July 1, 1872	Curtiss, Samuel Ives	Jun. 8, 1874
Clark, Moulton N.	Jun. 20, 1877	Curtiss, Walter W.	Mar. 20, 1872
*Clark, Nathaniel C.	May 4, 1833	Cuthbertson, William	1854
Clark, Orville C.	Dec. 26, 1876	Cutler, Edward	
Clark, Victor F.	July 10, 1883	Cutler, Robert E.	Oct. 1874
Clark, Wm. D.	Sept. 30, 1888	Cutler, W. A.	Jun. 10, 1868
Clark, Wm. J.	Nov. 19, 1869	Cutter, Charles	1856
Clifton, Theo.	Oct. 5, 1873	Dada, Edgar P.	July 1, 1864
Clymer, George H.	Oct. 29, 1887	Dana, Samuel H.	Oct. 9, 1879
*Cobb, Henry W.	1845	Daniels, Henry M.	Jun. 25, 1861
Colburn, Wallace I.	Jun. 30, 1885	Daniels, W. H.	Sept. 1, 1860
Cochran, Florenzo C.	Jun. 30, 1880	Davies, David D.	May 5, 1887

Davis, Jas. Scott.....	July 1856	Edwards, Jos. S.....	1861
Davis, J. M.....		Edwards, Nich. T.....	Jun. 6, 1883
Davis, S. C.....		Edwards, Richard.....	Dec. 9, 1873
Dawson, W. E.....	Feb. 28, 1884	*Eells, Dudley B.....	Oct. 1861
Day, Ernest E.....	1889	Egerton, Thos R.....	Feb. 13, 1889
Day, Hiram.....	Feb. 29, 1844	Eggleston, Nath'l H.....	Feb. 19, 1845
Day, Samuel.....	Sept. 23, 1840	Ellis, Jacob.....	1873
Day, Warren F.....	May 2, 1866	Ellis, John.....	1872
Day, William Horace.....	May 5, 1892	*Ellis, John M.....	Sept. 29, 1826
Dean, Edmund B.....	Jun. 29, 1893	Ellsworth, A. A.....	Sept. 4, 1862
Dean, Herman B.....	1873	Emerson, James O.....	Dec. 28, 1880
*Decker, Hiram.....		Emerson, Joseph.....	Oct. 12, 1835
Demorest, Sidney B.....	Sept. 7, 1869	Emerson, Jr., Oliver.....	1868
Denney, Wilson.....	May 27, 1884	Emery, Samuel H.....	Nov. 23, 1837
*Dering, Charles T.....	Mar. 9, 1870	Emrich, F. E.....	Sept. 1875
De Riemer, Wm. E.....	Apr. 18, 1867	Enlow, Charles E.....	1891
Dewey, Willis C.....	May 29, 1877	Ethridge, Albert.....	Apr. 11, 1857
Dexter, Frank N.....	Apr. 1, 1885	Evans, Charles.....	May 1873
Dickerman, George A.....	1869	Evans, David E.....	Jun. 15, 1894
Dickerman, Josiah P.....	Jun. 1, 1891	Evans, Griffith R.....	Sept. 20, 1858
Dickerman, Lyssandr.....	Apr. 23, 1858	Evans, John E.....	1892
Dickerson, Orson C.....	Mar. 17, 1867	Evans, R. T.....	Sept. 12, 1853
Dickinson, Chas.....	May 1842	Evans, Walter A.....	Jun. 28, 1888
Dickinson, C. E.....	Jun. 2, 1863	*Everts, Reuben.....	Sept. 1858
Dickinson, Daniel S.....	1856	Eveland, Samuel.....	1894
*Dickinson, Edm'd F.....	May 17, 1843	Eveleth, Philip.....	1844
Dickinson, Sam'l F.....	Jun. 9, 1870	Everest, Asa E.....	Sept. 8, 1850
*Dickinson, Wm. G.....	Jan. 14, 1873	Everest, Chas. H.....	Dec. 30, 1861
Didriksen, Sevrin C.....	1890	Eversz, Moritz E.....	1874
*Dill, James H.....	Aug. 26, 1846	Ewell, Edwin.....	Jan. 18, 1888
*Dilley, Samuel.....	Oct. 7, 1849	Fairbank, John B.....	Oct. 24, 1860
Dimock, Samuel R.....	Apr. 15, 1856	Fairbank, Samuel B.....	1845
*Dimon, Jacob V.....	Sept. 1842	Fairfield, Minor W.....	1847
*Dixon, A. M.....	Sept. 1842	Falk, Theodore.....	1875
Dixon, Julian Howell.....	Sept. 6, 1871	Fanning, N. D.....	
Dixon, J. J. A. T.....	Sept. 3, 1856	*Farnham, Lucien.....	Sept. 23, 1830
*Dodge, Wm. B.....	1843	Farquhar, Robt. W.....	Nov. 15, 1887
Dole, Sylvester R.....	Nov. 16, 1864	Fay, Osmer W.....	July 2, 1867
Donaldson, C. B.....		Felch, C. P.....	Apr. 30, 1857
Doremus, Andrew.....	Sept. 7, 1869	Ferguson, Frank L.....	July 21, 1885
Douglass, Francis J.....	Mar. 22, 1869	Ferner, John W.....	July 12, 1876
Douglas, Newell F.....	Jun. 18, 1889	Ferris, Hiram J.....	Sept. 3, 1876
Dowd, Quincy L.....	Dec. 8, 1875	Ferris, Walter L.....	May 10, 1880
*Drake, Andrew J.....	Aug. 5, 1845	*Fessenden, Thos. K.....	Oct. 16, 1839
Drake, B. B.....	1848	Ffield, James W.....	Feb. 27, 1894
Drew, Charles E.....	1889	Fischer, Herman A.....	1878
Duncker, Paul.....		Fish, Henry S.....	Oct. 13, 1857
*Dunn, James R.....	Apr. 1842	Fisher, J. A.....	1879
*Dunn, Richard C.....	Mar. 19, 1854	Fisher, Sylvester.....	1883
*Dutton, Thomas.....		Fisk, Chester.....	Jan. 27, 1841
Dwight, Melatiah E.....	Feb. 25, 1869	Fisk, Franklin L.....	Nov. 18, 1883
Dyrness, Christen T.....	Sept. 4, 1890	Fisk, Franklin W.....	Apr. 28, 1859
Eaton, Cyrus H.....	Mar. 15, 1851	Fisk, J. W.....	
Eaton, Edward D.....	Dec. 14, 1878	Fisk, Perrin B.....	Oct. 1863
Eaton, Samuel W.....	Jan. 18, 1845	Fisk, Pliny B.....	1881
*Ebbs, Edward.....	Aug. 29, 1843	Fletcher, A. H.....	Oct. 15, 1846

Flook, Jacob	Nov. 23, 1880	Grassie, Thos. G.	Mar. 31, 1863
Fonda, Jesse L.	Sept. 16, 1873	Grauer, Otto C.	Jun. 22, 1887
*Foote, Hiram	Feb. 15, 1839	Graves, Jas. T.	Apr. 13, 1871
*Foote, Horatio	Sept. 1, 1825	*Graves, Jos. S.	1843
*Foote, Lucius	July 30, 1829	Graves, Nath'l D.	1846
Foster, Lauren M.	Oct. 22, 1872	*Gray, Calvin	1838
*Foster, Lemuel	Apr. 1833	Gray, John	May 8, 1863
Foster, William C.	1847	Green, James B.	Apr. 1, 1881
Fox, Almon K.	Oct. 28, 1859	Green, John M.	Sept. 15, 1857
Fox, Daniel	Apr. 1877	*Greenwood, Alfred	May 18, 1836
Fox, Frank	July 29, 1891	Gridley, A. L.	Jan. 18, 1876
Fox, John W.	May 18, 1877	Griffin, John A.	Jan. 11, 1876
France, Parvin M.	Oct. 18, 1873	Griffith, G. W.	Nov. 9, 1882
Fraser, Charles H.	Jan. 13, 1875	Griffiths, Griffith	Sept. 8, 1853
Fredenhagen, E. C.	Apr. 7, 1890	*Grosvenor, Mason	Jan. 22, 1831
Freeman, Hiram	Nov. 5, 1843	*Grout, Josiah M.	1844
Freeman, Samuel A.	Oct. 22, 1861	*Guild, Rufus B.	Nov. 3, 1864
French, C. R.	1844	Guiton, I. F.	Aug. 24, 1869
French, H. A.	1871	*Gulliver, John P.	Oct. 1846
Frowein, Abraham	Oct. 28, 1851	Gunsaulus, Frank W.	Mar. 6, 1880
*Fuller, Francis L.	Sept. 8, 1843	Haarvig, John O.	Oct. 18, 1883
*Fulton, S. D.	1843	Hadley, Willis A.	1878
Gallagher, William	Dec. 4, 1874	*Haigh, George L.	July 26, 1856
*Gardner, Th. A.	Apr. 16, 1862	Haigh, Jeffrey G.	Oct. 7, 1887
Gardner, Th. Y.	Oct. 2, 1868	Halbersleben, H. C.	July 10, 1854
Garrette, Edm'd S.	Apr. 12, 1854	Hall, Fred E.	Oct. 7, 1883
Gaston, Amneon	1844	Hall, Martin S.	Jun. 18, 1871
*Gaylord, Reuben	Aug. 8, 1838	*Hammond, Henry L.	Dec. 4, 1841
Gearhart, Chas. D.	June 4, 1890	Hansen, S. C.	1879
*Gammel, George	Jan. 6, 1842	Harbaugh, Hiram W.	July 8, 1879
George, Harry W.	July 25, 1878	*Hardy, Solomon	Nov. 10, 1827
*Gilbert, Charles M.	Nov. 1, 1881	Harper, Almer	Dec. 23, 1853
Gilbert, George R.	July 14, 1886	Harran, Charles C.	Aug. 3, 1870
*Gilbert, L. C.	July 16, 1840	Harris, Sheldon A.	Mar. 10, 1886
Gilbert, Simeon	Feb. 1863	Harris, Waldo B.	Oct. 10, 1881
Gillespie, Thomas	Nov. 10, 1867	*Harrison, Henry S.	Dec. 18, 1884
*Gilmer, Daniel	1844	Harrison, James K.	Feb. 26, 1886
*Gleason, Chas. F.	1844	*Hart, Ichabod	Sept. 23, 1830
Goddard, John C.	Jun. 24, 1881	Hart, Walter O.	Jan. 30, 1879
Goff, Edward F.	Jun. 13, 1875	Hartley, Charles	1852
Goodell, Henry M.	1876	Hartley, Daniel N.	Dec. 1887
Goodell, Isaac	Oct. 3, 1877	Hartley, John	1888
Goodenow, Smith B.	Jun. 1853	Hartshorn, J. W.	Mar. 4, 1873
*Goodman, Epaphras	Jan. 1821	Harvey, Charles A.	Jun. 20, 1861
Goodwin, Edward P.	Nov. 10, 1859	Harwood, James H.	Jan. 25, 1863
Goodwin, Henry F.	Apr. 30, 1891	Haskell, Thos. N.	Feb. 7, 1855
*Goodwin, Henry M.	Feb. 19, 1851	Haskin, Spencer C.	Sept. 10, 1892
*Gore, Darius	May 14, 1844	*Haskins, Benj. F.	May 10, 1851
*Gould, Daniel	Sept. 26, 1820	Hatch, George L.	1858
Graff, Franklin L.	1890	*Haven, Joseph	Nov. 6, 1839
Grange, C. C.	1844	Hay, Robert	Jun. 7, 1889
Grange, Wallace S.	Sept. 28, 1888	Hay, Samuel C.	Jun. 1, 1859
Granger, Charles	Nov. 5, 1843	Hayden, Fred'k S.	Oct. 24, 1874
Granger, John L.	July 12, 1866	*Hawley, James A.	1841
Grannis, G. H.	Nov. 1, 1876	*Hawley, Zerah K.	Mar. 21, 1838
*Grant, Joel	Sept. 29, 1845	Hazen, W. W.	Oct. 27, 1885

Hazzard, Elisha H. . . . .		*Hudson, Chas. F. . . . .	Jan. 10, 1849
Healey, Sullivan S. . . . .	Sept. 26, 1885	Huelster, E. W. . . . .	1889
Heath, Henry A. . . . .	1885	Huestis, Charles H. . . . .	1882
Heintzelman, H. W. . . . .	1891	Hulett, James A. . . . .	Nov. 29, 1887
*Helmer, Chas. D. . . . .	Sept. 11, 1859	Hullinger, Frank W. . . . .	Jan. 17, 1871
Helms, Reuben E. . . . .	Mar. 2, 1884	*Humphrey, C. C. . . . .	July 21, 1861
Helmuth, Jos. W. . . . .	Sept. 28, 1889	Humphrey, Simon J. . . . .	Jun. 8, 1854
Hemmenway, Sam'l. . . . .		Hunter, Hamilton D. . . . .	Apr. 10, 1873
Hench, William R. . . . .	Apr. 19, 1889	*Hunter, Geo. F. . . . .	Apr. 25, 1884
Henderson, John H. . . . .	1862	Hunter, Thos. J. . . . .	Apr. 22, 1884
Henry, James H. . . . .	1850	Hunter, Wm. C. . . . .	Jun. 21, 1887
Herbert, Ebenezer. . . . .	Oct. 20, 1884	Huntington, George. . . . .	May 18, 1864
Herbert, Joseph . . . . .	Jun. 25, 1885	Huntington, H. S. . . . .	Jan. 31, 1866
Hertel, Arthur F. . . . .	Jun. 16, 1890	*Hurlbut, Thad. B. . . . .	Jun. 1, 1834
Hewlings, George R. . . . .	May 1837	Hurless, Parker. . . . .	Sept. 29, 1862
*Hewitt, Enoch W. . . . .	Feb. 14, 1844	Hutchinson, J. P. . . . .	Nov. 15, 1887
Hiatt, Casper W. . . . .	Sept. 19, 1885	Hyde, Azariah. . . . .	Jan. 29, 1846
Hibbard, A. G. . . . .	Nov. 19, 1881	*Hyde, James T. . . . .	Jun. 22, 1853
Hibbard, Charles . . . . .	Sept. 23, 1869	Hyle, William A. . . . .	Sept. 1, 1883
Hicks, Henry R. . . . .	Sept. 21, 1869	*Ilsley, Horatio. . . . .	
Higgins, Lucius H. . . . .	Jun. 21, 1866	*Ingersol, E. P. . . . .	Dec. 24, 1834
Hildreth, Edward. . . . .	Dec. 30, 1862	Irland, Carl . . . . .	Apr. 26, 1878
Hilkerbaumer, Rich. . . . .	Jun. 2, 1887	Jackman, George W. . . . .	Jun. 29, 1886
Hill, Dexter D. . . . .	Jun. 1, 1867	Jackson, Benj. F. . . . .	1866
Hill, Eben L. . . . .	Oct. 11, 1876	Jacobs, Henry . . . . .	Sept. 22, 1870
Hill, George . . . . .	July 25, 1872	Jaggar, Edwin S. . . . .	Mar. 6, 1862
Hill, J. J. . . . .		Jameson, G. A. . . . .	1877
Hines, Frank B. . . . .	Apr. 14, 1891	Jenkins, J. L. . . . .	
*Hitchcock, A. B. . . . .	July 6, 1841	*Jenney, Elisha. . . . .	Oct. 14, 1831
Hitchcock, Alvirus N. . . . .	Feb. 1857	Jernberg, Reinert A. . . . .	1887
Hobbs, Edwin . . . . .	Oct. 5, 1879	Jerome, T. C. . . . .	July 22, 1872
Hobbs, William A. . . . .	Oct. 25, 1881	Jesseph, Leonard E. . . . .	Sept. 16, 1874
*Hodges, James . . . . .	Oct. 1838	Jessup, William . . . . .	
Holbrook, John C. . . . .	1842	*Johnson, Alfred P. . . . .	Nov. 19, 1867
Holbrook, Z. S. . . . .	Jun. 21, 1876	Johnson, Charles P. . . . .	
Holcomb, Gilbert T. . . . .	Jun. 22, 1875	Johnson, Edwin . . . . .	Jun. 6, 1851
Holcomb, Horace A. . . . .	Aug. 5, 1889	*Johnson, G. S. . . . .	Sept. 13, 1841
Holmes, D. E. . . . .	Apr. 6, 1867	Johnson, J. A. . . . .	Oct. 31, 1860
*Holmes, Joseph T. . . . .	Oct. 1843	Johnson, James G. . . . .	1866
*Holmes, William. . . . .	1842	Johnson, J. Wesley . . . . .	Mar. 1, 1859
Holway, John . . . . .	1862	Johnston, John B. . . . .	Dec. 30, 1873
Holyoke, William E. . . . .	Dec. 18, 1851	Johnston, J. C. . . . .	1852
Hopkins, Thos. W. . . . .	1879	Johnston, J. W. . . . .	
Horine, S. D. . . . .	1890	Johnston, Lyman H. . . . .	Feb. 1857
Horner, John W. . . . .	Oct. 9, 1876	Johnston, Thos. C. . . . .	Apr. 4, 1884
Houlding, Horace W. . . . .	May 1886	*Johnston, Wm. G. . . . .	
Howard, Hiram L. . . . .	Apr. 10, 1864	Jones, Benj. T. . . . .	Nov. 2, 1864
*Howard, Rowland B. . . . .	Oct. 11, 1860	*Jones, Darius E. . . . .	Feb. 13, 1858
*Howe, Elbridge G. . . . .	Oct. 6, 1824	Jones, David E. . . . .	
*Howe, Elijah F. . . . .	Dec. 1862	Jones, John . . . . .	July 1, 1841
Howie, Matthew F. . . . .	Apr. 2, 1877	Jones, Lemuel. . . . .	Apr. 20, 1865
Hoyt, Henry N. . . . .	May 20, 1876	Jones, Wm. H. . . . .	Feb. 13, 1876
*Hubbard, Anson. . . . .	1836	Jordan, Wm. H. . . . .	Sept. 22, 1856
Hubbard, Geo. A. . . . .	Sept. 10, 1884	Kasson, Frank H. . . . .	Nov. 13, 1879
Hubbard, Geo. B. . . . .	Apr. 16, 1848	Kaye, James R. . . . .	Nov. 15, 1857
Hubbard, Thos. S. . . . .	Jun. 1889	Keays, Charles H. . . . .	Aug. 1852

# MINISTERS.

121

Keen, Lyman S.....	Aug. 1, 1882	Loomis, Alba L. P... Aug. 15, 1865
Kellogg, A. S.....		Loomis, Aretas F... Oct. 4, 1876
Kellogg, Sylvanus H..	Nov. 10, 1857	Loomis, Chas. W.... 1888
Kelsey, Mead A.....	May 4, 1887	Loomis, Elihu..... Apr. 29, 1850
Kemp, George H.....	May 1, 1880	Loomis, Ordello P... May 6, 1879
Kendall, George P....		Loomis, Theron..... 1847
Kendall, Milton.....	1845	Lord, Amasa C..... Jun. 16, 1847
Kennedy, J. R.....	May 20, 1857	Lorriaux, Theophile.. 1863
Kent, Evarts.....	May 23, 1871	*Loss, L. H..... 1845
Kent, Laurance G....	Mar. 17, 1887	Loughead, James.... Sept. 1842
Kent, Thomas.....	May 6, 1865	*Lovejoy, Owen..... 1837
Kenyon, Fergus L....	Aug. 2, 1864	Ludwig, Casimer..... 1876
Kerns, Herbert A....	1886	Lyman, Addison..... May 1847
Kettle, William.....	Oct. 9, 1855	Lyman, Timothy.... Nov. 26, 1855
*Keyes, Nath'l A....	Aug. 9, 1839	Lyman, W. A..... 1876
*Kidder, Corbin....	Oct. 30, 1834	Macardle, George... Oct. 13, 1870
Kidder, S. T.....	Apr. 17, 1880	*Machin, Charles... Oct. 6, 1838
*Kilbourn, James....	Feb. 21, 1844	Mack, Charles A..... 1885
*Kimball, George P..	May 21, 1857	Mack, Josiah A..... Apr. 29, 1860
*Kinney, M. P.....	Feb. 1844	Macomber, W. W.... Jun. 2, 1869
*Kirby, William....	Mar. 22, 1831	Margrave, W. D..... 1885
Kirk, Robert.....	Jun. 16, 1874	Markham, Reuben F. Sept. 20, 1846
*Kirkland, A. H....	Sept. 1874	Marsh, Alfred F.... Sept. 20, 1887
Kirkpatrick, David..	Feb. 26, 1886	Marsh, Charles E.... Oct. 15, 1868
Kitchell, Harvey D..	Feb. 20, 1839	*Marsh, Edwards.... Sept. 1831
Krohn, Philip.....	May 22, 1890	Marsh, George..... Sept. 16, 1884
Krok, P. H.....	1863	Marsh, H. L..... May 25, 1886
La Bach, James M....	Nov. 15, 1870	Marsh, John T..... Sept. 14, 1853
La Due, Thomas S....	1861	Marshall, Alonzo J.. 1876
*Laird, James H....	Dec. 21, 1864	*Marshall, Chas. H.. Jun. 1849
Lamb, George C.....		*Marshall, Lorenzo.. Jan. 27, 1872
Lamb, Samuel G.....	Oct. 5, 1879	*Martin, Charles F.. Jun. 25, 1854
*Lane, Larmon B....	1848	Marvin, John T.... Oct. 28, 1886
Langdon, George....	1845	*Mason, Joseph..... Jun. 1847
Lawson, Francis....	Oct. 31, 1847	*Matson, L. E..... July 31, 1861
*Leach, Cephas A....	Jan. 7, 1855	Matthews, Robert... 1874
Leavitt, Burke F....	May 8, 1873	Matthews, W. D. A.. Jun. 21, 1870
Lee, Francis T.....	Dec. 18, 1877	*Mattison, Israel... Jun. 1833
*Leeper, Charles S..	Sept. 15, 1881	May, Oscar G..... Jun. 21, 1870
Leete, William W....	Feb. 8, 1882	McAllister, James.. Sept. 13, 1885
Leffingwell, Lyman..	1840	McArthur, Henry G.. Aug. 25, 1859
Leonard, Delavan L..	Jun. 8, 1863	*McChesney, James.. Nov. 13, 1842
*Leonard, Francis...	1852	*McConn, William... May 1854
Leonard, Isaiah.....		McConoughey, A. N.. Aug. 23, 1842
Leonard, Lemuel....	Nov. 1, 1839	McCord, John D..... 1864
Lewis, Edwin N.....	Oct. 14, 1862	McCord, Robert L... Sept. 4, 1861
Libby, Edgar H.....	Jun. 25, 1891	McCorkle, Thos. N.. Oct. 4, 1867
*Lightbody, Thomas.	May 13, 1846	McCracken, Robt.... 1833
Lippard, James H....	1884	McKee, Sam'l I..... 1858
Little, Arthur.....	Mar. 16, 1863	*McKeever, Israel W.
Lloyd, George.....	July 9, 1884	McKellar, Wm. G.... May 16, 1870
Lloyd, Rhys R.....	May 12, 1887	McLean, John K.... Jun. 5, 1861
Lloyd, William A....	Nov. 18, 1862	McNab, Donald..... Jun. 24, 1869
Loba, Jean F.....	Apr. 17, 1878	McQuarrie, Neil.... July 11, 1893
Long, Harry B.....	Sept. 20, 1883	*Mears, Rollin..... 1844
Longley, Moses M....	May 28, 1846	Merrill, Chas. W.... 1873

Merrill, Donatus . . . . .	1853	Orr, Jas. B . . . . .	Nov. 26, 1889
*Merriman, Wm. E . . . . .	1850	*Orvis, Wm. B . . . . .	May 27, 1847
Merritt, Wm. C . . . . .	May 1846	Osgood, L. E . . . . .	1891
Miles, Arthur . . . . .	Sept. 3, 1891	Otis, Clark C . . . . .	1882
Miles, Milo N . . . . .	1835	*Overton, Floyd . . . . .	1854
Millard, Watson B . . . . .	Jun. 18, 1874	Oxnard, Frederic . . . . .	May 8, 1861
*Miller, Daniel R . . . . .	Oct. 10, 1838	Packard, Edward N . . . . .	Jan. 30, 1875
Miller, Frank A . . . . .	1881	*Packard, Theoph . . . . .	
Miller, J. Wood . . . . .	1872	*Paddock, Geo. A . . . . .	Aug. 20, 1868
Miller, Wilbur C . . . . .	July 15, 1884	*Page, Alva C . . . . .	1834
Millerd, Norman A . . . . .	Jan. 26, 1861	Painter, Hobart K . . . . .	Jan. 8, 1880
Millikan, Silas F . . . . .	Oct. 24, 1861	Palmer, John A . . . . .	Sept. 25, 1859
Mills, Harlow S . . . . .	Jun. 5, 1877	Palmer, O. S . . . . .	Sept. 10, 1873
Mills, Henry . . . . .	Nov. 23, 1854	Parker, Chas. E . . . . .	Sept. 27, 1885
*Milton, George R . . . . .	Jan. 18, 1875	*Parker, Lucius H . . . . .	Sept. 1836
Miner, Ovid . . . . .	Feb. 1834	Parker, Jas. H . . . . .	1873
Mitchell, Ammi R . . . . .	Oct. 1855	Parker, Jos. H . . . . .	May 18, 1882
Mitchell, John . . . . .	1873	*Parker, Lucius . . . . .	Sept. 6, 1838
Monroe, Alex . . . . .	Nov. 3, 1878	Parr, John H . . . . .	Apr. 8, 1884
Montgomery, Jno. A . . . . .	Jun. 15, 1866	*Parrey, Porter B . . . . .	Sept. 29, 1847
*Montgomery, M. W . . . . .	Oct. 11, 1878	Parrish, George R . . . . .	Apr. 3, 1889
Moore, Charles A . . . . .	1885	*Parsons, B. F . . . . .	Jan. 12, 1847
Moore, Edwin . . . . .	Nov. 25, 1890	Parsons, W. L . . . . .	Nov. 6, 1847
Moore, Sam'l N . . . . .	Sept. 30, 1864	*Partridge, Geo. C . . . . .	Nov. 21, 1839
Moore, William A . . . . .	1884	Patch, Rufus . . . . .	Apr. 17, 1859
Moreland, Mary . . . . .	July 19, 1889	Patchen, Willis . . . . .	Apr. 12, 1881
Morgan, Chas. L . . . . .	Mar. 5, 1876	*Patton, Wm. W . . . . .	Jan. 18, 1843
Morrill, D . . . . .		Paul, Benj. F . . . . .	
*Morrill, John . . . . .	Oct. 7, 1831	Paul, Berry . . . . .	1886
*Morrill, Stephen S . . . . .	May 12, 1859	Paxton, R . . . . .	Oct. 15, 1887
Morse, Alfred . . . . .	Jun. 1847	*Payne, Joseph H . . . . .	1836
Morse, A. L . . . . .	Sept. 28, 1885	Peabody, Chas . . . . .	1841
Morse, Chas. H . . . . .	Oct. 9, 1884	Peake, Geo. H . . . . .	Jun. 12, 1860
Moses, Leonard H . . . . .	Nov. 24, 1876	Pearse, Franklin F . . . . .	Jun. 20, 1883
Munroe, H. H . . . . .	Mar. 4, 1864	Pease, William . . . . .	Nov. 27, 1887
Meyers, John C . . . . .	Jan. 11, 1860	Peebles, George . . . . .	Oct. 7, 1877
Nemeyer, H. W. A . . . . .	Apr. 16, 1888	Peebly, George . . . . .	Aug. 23, 1847
Newlands, Robert . . . . .	Sept. 30, 1892	Peet, Stephen . . . . .	Sept. 26, 1877
*Newton, Jas. H . . . . .	May 10, 1849	Peet, Stephen D . . . . .	Feb. 22, 1854
Nicholls, Starr H . . . . .	1860	*Pendleton, Henry G . . . . .	Jan. 1840
*Nicholls, Warren . . . . .	Nov. 21, 1832	Penfield, Samuel . . . . .	July 10, 1849
Nichols, Danforth B . . . . .	Jan. 29, 1850	Penniman, Henry M . . . . .	Sept. 14, 1856
Nichols, Wash. A . . . . .	Sept. 12, 1838	*Pennoyer, And. L . . . . .	Apr. 1837
Nobis, Louis B . . . . .	Sept. 17, 1882	Perham, J . . . . .	1839
Noble, Frederic A . . . . .	July 16, 1862	*Perkins, Fred'k T . . . . .	Jan. 1, 1843
Norcross, Lanson P . . . . .	Jan. 26, 1870	*Perkins, George W . . . . .	May 30, 1830
North, J. W . . . . .		Perkins, Henry M . . . . .	Aug. 14, 1872
Northcott, Thos. C . . . . .	May 15, 1875	Perry, P. W . . . . .	Sept. 14, 1856
*Norton, Horatio N . . . . .	1842	Phelps, S. W . . . . .	Jun. 28, 1854
Norton, O. W . . . . .	Nov. 10, 1840	Phillips, Wm. I . . . . .	Sept. 1, 1876
Norton, Smith . . . . .	Feb. 22, 1859	Phinney, George W . . . . .	Jan. 1865
Norton, Stephen A . . . . .	Oct. 6, 1881	Pierce, Chas. H . . . . .	Oct. 9, 1850
Nourse, Robert . . . . .	Aug. 2, 1867	Pierce, John T . . . . .	Oct. 10, 1836
Ollerenshaw, Sam'l . . . . .	Apr. 2, 1872	*Pierce, William G . . . . .	Nov. 20, 1861
Onion, Jedediah . . . . .	Sept. 19, 1889	*Pine, Nathaniel . . . . .	Jun. 8, 1836
*Ordway, Samuel . . . . .	Dec. 5, 1838	Platt, Heman D . . . . .	Apr. 13, 1851



Pollock, H. G. ....	Sept. 4, 1894	Robinson, E. R. ....	Jan. 22, 1868
*Pomeroy, Lemuel ...	Feb. 13, 1840	Rockwell, D. ....	
Pond, C. W. ....	1866	Rogers, Charles H. ...	July 11, 1877
*Porter, Calvin W. ....		Rogers, J. A. R. ....	
*Porter, Jeremiah ...	Oct. 11, 1831	Rogers, Samuel J. ....	1862
Porter, Lansing ....	1841	Rogers, W. C. ....	Dec. 19, 1877
*Porter, Samuel ....	1840	Rollins, George S. ....	1888
*Porter, William ....	Apr. 12, 1846	Rood, F. D. ....	July 13, 1886
Post, Aurelian H. ....	Nov. 18, 1862	Rood, Herbert H. ....	1892
Post, Martin. ....	Feb. 7, 1862	Rood, John S. ....	Sept. 28, 1887
Post, Roswell O. ....	Feb. 10, 1875	*Root, Edward W. ....	Oct. 23, 1850
*Post, Truman M. ....	1852	Root, Henry G. ....	1870
*Powell, James ....	Nov. 24, 1869	*Root, Marvin. ....	
Pratt, Chas. H. ....	Apr. 9, 1863	Root, William T. ....	
Prentiss, Norman A. ...	Sept. 19, 1860	Rose, William F. ....	1863
Prescott, Asa. ....		Rose, William W. ....	Dec. 24, 1862
Prescott, George W. ...		*Rounce, J. S. ....	1843
Pressey, Edwin S. ....	Jun. 18, 1889	Rowley, George B. ....	Oct. 22, 1844
*Preston, Bryant G. ...	1892	Rowley, Milton. ....	Sept. 1848
Preston, Joseph P. ...	Aug. 23, 1868	Roy, Joseph E. ....	Oct. 15, 1853
Price, L. V. ....	Jan. 3, 1873	Royce, Le Roy. ....	1854
Prudden, Theo. P. ....	Dec. 22, 1874	Royce, Luman H. ....	Aug. 12, 1891
Purdue, Roland W. ...	1875	Rubinkam, Nath'l I. ...	Sept. 30, 1878
Putnam, Samuel P. ...	July 22, 1868	*Ruggles, Edward. ...	1851?
Quayle, Thos. R. ....	Sept. 7, 1877	Runalls, John H. ....	Nov. 17, 1889
Quick, A. J. ....	Mar. 7, 1864	Runyon, Jos. B. ....	Aug. 25, 1867
Radford, Walter. ....	Sept. 29, 1874	Russell, Howard H. ...	1885
Randall, Fred'k D. ....	May 13, 1890	Rybolt, J. C. ....	Oct. 1852
Rankin, John G. ....	Sept. 1849	Ryder, Chas. E. ....	Nov. 1, 1865
Ransom, George A. ....	May 1860	Sabin, J. G. ....	Aug. 16, 1853
*Raymond, Ebenezer. ...	1840	Sabin, L. B. ....	Oct. 16, 1872
Read, Eugene B. ....	Oct. 29, 1876	Safford, Albert W. ....	Aug. 2, 1872
Reed, Charles. ....	1876	Salter, Charles C. ....	Apr. 11, 1859
*Reed, Julius A. ....	Apr. 24, 1836	Sampson, G. C. ....	1836
Rees, Evans G. ....		*Samuel, Robert. ....	Nov. 3, 1859
Rees, Jn. G. ....	Apr. 11, 1890	Sanborn, Fred. L. ....	Mar. 10, 1883
Reikow, Paul. ....		Sanders, Clarend'n M. ...	Apr. 19, 1867
Reilly, J. Edward ...	Aug. 14, 1888	Sands, John D. ....	Oct. 1848
Reitzel, John R. ....	Feb. 1878	Sargent, Moses F. ....	Jun. 22, 1877
*Reynolds, Benj. W. ...	1838	Sargent, Roger M. ...	Apr. 27, 1852
Reynolds, Charles ...	Sept. 22, 1886	Sattler, John. ....	Jan. 21, 1886
Rice, John H. J. ....	1887	Savage, Geo. F. S. ....	Sept. 28, 1847
Richards, Jacob P. ...	Aug. 13, 1861	Savage, Wm. H. ....	Nov. 7, 1867
*Richards, John L. ...	1844	*Savage, Wm. T. ....	Sept. 4, 1838
Richards, W. M. ....		Scarrett, Wm. R. ....	1877
*Richardson, John L. ...	Apr. 24, 1890	Scarrow, David. ....	Apr. 28, 1883
Riggs, Alfred L. ....	Nov. 4, 1863	Schaufeld, Paul M. ...	Jun. 9, 1892
Riggs, C. B. ....	July 17, 1883	Schlecter, J. H. ....	Apr. 11, 1890
Rindell, Gilbert. ....	Oct. 29, 1874	Schlosser, George. ...	1834
Robbins, Joseph F. ....	July 1879	Schwab, Elias F. ....	May 20, 1887
*Robbins, Loren. ....	Aug. 14, 1831	Scoffield, Wm. C. ....	Sept. 15, 1852
*Roberts, George L. ...	1864	Scotford, Henry C. ...	1880
Roberts, Griffith. ....	Nov. 1879	Scott, A. J. ....	Oct. 1874
*Roberts, Hiram P. ...	Apr. 19, 1863	Scott, Hugh M. ....	1874
Roberts, James G. ....	Dec. 2, 1858	Scott, Willard. ....	Dec. 28, 1879
Robertson, A. A. ....	Nov. 4, 1880	Scudder, Henry M. ...	Nov. 12, 1841

Seaver, Charles H . . .	1884	Smith, Zwingle H . . .	Jun. 17, 1891
*Selden, Calvin . . . .	1845	*Snow, Roswell R. . . .	Feb. 26, 1845
Selden, Jos. H. . . . .	Sept. 19, 1882	Snowden, David B. . . .	1874
Sell, Henry T. . . . .	Dec. 17, 1877	Somerville, Thos. E. . .	1888
Sewell, Benj. F. . . . .	May 3, 1889	Sparling, E. W. . . . .	Oct. 1, 1871
*Shapley, N. . . . .	1851	Spellman, Henry O. . . .	Jun. 20, 1890
Sharratt, James . . . .		Spencer, David B. . . . .	Sept. 26, 1882
Shepherd, Sam'l L. . . .	Jun. 13, 1872	Spencer, J. G. . . . .	Mar. 23, 1868
Sherman, Eugene . . . .	1881	Spencer, Levi. . . . .	1846
Sherrill, Alvan F. . . . .	Dec. 18, 1869	*Spooner, Arthur . . . .	Oct. 7, 1887
Sherrill, Dana . . . . .	Jun. 24, 1873	*Starr, William H. . . .	1847
*Shinn, Robert F. . . . .	Aug. 12, 1848	Steele, Edward S. . . . .	Dec. 19, 1877
*Shipherd, Jacob R. . . .	1857	Steele, J. . . . .	Apr. 26, 1850
Shoemaker, Elmer E. . . .	Feb. 27, 1894	Steiner, J. . . . .	1850
Shull, Gilbert L. . . . .	Jun. 29, 1883	Stembridge, A. E. . . . .	Mar. 28, 1892
Shultz, Jacob K. . . . .	Apr. 1882	Stevens, Asahel A. . . .	Feb. 15, 1848
Sill, J. J. . . . .		Stevens, Charles H. . . .	Sept. 13, 1881
*Sillence, William E. . . .	July 1879	Stevenson, Joseph . . . .	
Simons, J. H. . . . .	1876	Stewart, W. E. M. . . . .	Jun. 1894
Skeele, Arthur F. . . . .	Apr. 11, 1882	Stinson, G. W. . . . .	Jun. 1874
Skeels, Henry M. . . . .	Jun. 29, 1876	Stiver, Samuel L. . . . .	Nov. 6, 1879
Slaney, Jos. H. . . . .	Mar. 31, 1891	Stoddard, Jas. P. . . . .	Aug. 30, 1861
Slater, Charles . . . . .	Jun. 6, 1864	*Stone, Richard C. . . . .	Sept. 1834
*Sloan, Sam'l P. . . . .	Nov. 1854	Storm, Julius E. . . . .	Jun. 9, 1875
Small, Uriah W. . . . .	Sept. 22, 1859	Stoudenmire, W. C. . . .	1880
Smalley, Albert L. . . . .	Apr. 15, 1872	Stouffer, G. D. . . . .	1873
*Smith, Albert . . . . .	Feb. 10, 1836	Stratton, Lemuel N. . . .	Sept. 19, 1861
Smith, Burritt A. . . . .	Mar. 16, 1865	*Stratton, Sam'l F. . . . .	Nov. 19, 1876
Smith, E. . . . .	Sept. 1860	Stringer, Firth . . . . .	Mar. 24, 1872
Smith, Edward G. . . . .	Nov. 7, 1850	*Strong, G. C. . . . .	1853
Smith, Edward H. . . . .	Aug. 12, 1869	Strong, J. M. . . . .	1863
Smith, Frank G. . . . .	1892	*Stuart, Robert. . . . .	Apr. 1, 1834
Smith, Frederick H. . . . .	Oct. 30, 1877	*Sturtevant, J. M. . . . .	Aug. 26, 1829
Smith, Geo. H. . . . .	Feb. 1876	Sturtevant, J. M. . . . .	Apr. 26, 1860
Smith, Geo. Le G. . . . .	Jun. 9, 1892	Sumner, C. E. . . . .	Feb. 27, 1873
Smith, Ira. . . . .		Swanson, Isaac J. N. . . .	Jun. 4, 1890
Smith, Isaac B. . . . .	Sept. 11, 1860	Swift, H. M. . . . .	1860
Smith, Jas. F. . . . .	May, 6, 1873	*Sykes, Lewis E. . . . .	1846
Smith, Jas. R. . . . .	Nov. 1, 1892	Tade, Ewing O. . . . .	Sept. 4, 1861
Smith, J. B. . . . .	1853	Taintor, Charles H. . . .	1879
Smith, John D. . . . .	1879	*Tanner, Edward A. . . .	Oct. 5, 1873
Smith, L. Adams . . . . .	1853	Tappan, Charles L. . . . .	Jan. 28, 1864
Smith, Mortimer . . . . .	Feb. 1868	Taylor, James F. . . . .	1854
Smith, Moses . . . . .	Nov. 24, 1876	Taylor, Lathrop . . . . .	May 16, 1843
Smith, Moses H. . . . .	1858	Temple, D. H. . . . .	
Smith, Nathaniel . . . . .	Sept. 4, 1840	Thain, Alex. R. . . . .	Oct. 17, 1870
Smith, Otterbein O. . . . .	Jun. 16, 1885	*Thayer, Fred'k A. . . . .	Sept. 10, 1880
Smith, S. A. . . . .	Sept. 22, 1859	*Thomas, C. B. . . . .	Jan. 28, 1862
Smith, Simon P. . . . .	Apr. 22, 1883	Thomas, D. . . . .	1863
*Smith, Socrates S. . . . .	Nov. 23, 1845	Thome, Arthur M. . . . .	Apr. 29, 1866
*Smith, Stephen S. . . . .	Oct. 1831	Thompson, Alex. . . . .	Oct. 3, 1887
*Smith, Wilder . . . . .	Jan. 15, 1862	Thompson, Howard S. . . .	May 20, 1865
Smith, William . . . . .	Dec. 12, 1888	*Thompson, W. A. . . . .	1843
*Smith, William A. . . . .	May 14, 1861	*Thrall, Samuel R. . . . .	Apr. 13, 1842
Smith, William E. . . . .	Apr. 9, 1865	Tibbetts, D. D. . . . .	Mar. 15, 1881
Smith, William H. . . . .	Dec. 23, 1879	*Tisdale, James . . . . .	Sept. 29, 1830

*Todd, David .....	Aug. 18, 1847	*Waters, Simeon .....	
Tomes, Isaac N. ....	Sept. 19, 1858	Waterworth, John A. ....	July 9, 1874
Tompkins, James ....	Apr. 24, 1867	*Watson, Cyrus L. ....	Oct. 29, 1829
Towle, Charles A. ....	Jun. 9, 1869	*Watts, James .....	Sept. 7, 1857
*Town, Josiah .....	1840	Weage, J. V. ....	Sept. 15, 1863
Tracy, Isaac B. ....	Sept. 23, 1887	*Webb, Wilson D. ....	July 4, 1848
Tracy, William .....	July 1873	Webber, Edwin E. ....	1866
Traudt, Adam. ....	1891	*Webster, John C. ....	Mar. 15, 1837
Trover, William D. ....	Apr. 1861	Weeks, Eugene B. ....	Oct. 17, 1890
Tucker, John F. ....	1887	Welch, Vine P. ....	
Tull, H. V. ....	Sept. 10, 1884	*Weller, James .....	Feb. 5, 1851
Tupper, Henry M. ....	Oct. 12, 1859	Welles, T. Clayton. ....	Oct. 25, 1872
*Turner, Asa .....	Sept. 6, 1830	*Wells, Edwin E. ....	Oct. 25, 1872
Turner, Edwin B. ....	Nov. 5, 1843	Wells, Geo. H. ....	Oct. 1, 1867
Tuthill, Edward B. ....	Feb. 14, 1860	West, David. ....	
*Twining, Wm. ....	Jan. 6, 1830	West, Jas. W. ....	Jan. 5, 1857
Tyler, Charles M. ....	Jun. 1857	West, Parley B. ....	Jun. 1873
Tyler, Henry M. ....	May 7, 1872	*West, Robert. ....	Aug. 15, 1869
*Vail, W. F. ....	Dec. 21, 1808	Westervelt, Wm. A. ....	Oct. 2, 1845
*Van Antwerp, J. J. ....	Aug. 1, 1850	Westfall, Chas. K. ....	Mar. 28, 1880
Van Auken, C. F. ....	1877	Wetmore, Wm. W. ....	Oct. 26, 1864
Van Auken, J. C. ....	Sept. 4, 1891	*Wheaton, Levi .....	Jan. 23, 1849
Van Blarcom, Grant. ....	Oct. 16, 1890	Wheaton, O. H. ....	Dec. 6, 1888
Vandervere, David N. ....	1867	*Wheeler, C. H. ....	Feb. 18, 1852
*Van Dyke, Sam'l A. ....	Jun. 1, 1857	Wheeler, Edward P. ....	Oct. 5, 1876
Van Swearingen, O. M. ....	1878	*Wheeler, Frederick. ....	Feb. 18, 1862
Van Wagner, A. J. ....	Oct. 13, 1873	White, Austin B. ....	Jun. 29, 1861
Van Wagner, J. M. ....	Apr. 1846	*White, J. C. ....	Dec. 18, 1842
*Veitz, C. F. ....	1864	*White, John W. ....	Dec. 1858
Volentine, Thos. J. ....	Oct. 13, 1870	White, Levi .....	Sept. 13, 1871
Votaw, Elihu .....	1874	*Whiting, Russell .....	Oct. 29, 1828
Vulliet, Louis F. ....	Apr. 7, 1876	*Whitmore, Alfred A. ....	Oct. 8, 1846
Wadhams, J. ....	Dec. 20, 1871	Whitney, Henry M. ....	May 12, 1869
Wadsworth, Jos. H. ....	Jun. 1, 1859	Whittlesey, Mar. K. ....	Jan. 10, 1849
Wadsworth, Thos. A. ....	1851	Whittlesey, Na. H. ....	Oct. 1, 1875
Wainwright, Geo. W. ....	May 22, 1862	*Whittlesey, Wm. ....	Sept. 1837
*Wakefield, Wm. ....	Jun. 17, 1846	Wiard, W. De F. ....	Nov. 11, 1878
Waldo, Levi F. ....	July 9, 1844	Wickett, Rich'd K. ....	1879
*Waldo, Seth M. ....	Dec. 28, 1875	Wicks, John .....	Jan. 1849
Walker, Ed. ....	Sept. 21, 1867	Wilcox, F. G. ....	Jan. 5, 1890
*Walker, James B. ....	1837	*Wilcox, John .....	Mar. 1, 1859
Walker, Zachary T. ....	1878	Wilcox, Seth M. ....	Dec. 28, 1875
Wallace, George R. ....	Nov. 21, 1883	*Wilcox, Sumner .....	Mar. 24, 1824
*Wallace, P. W. ....	May 1864	Willard, Henry .....	Oct. 20, 1858
*Walrath, Jos. H. ....		Willcox, Giles B. ....	Jun. 15, 1853
Walters, William ....	1863	Willet, Mahlon .....	Jun. 4, 1877
*Walton, Jeremiah E. ....	1857	Williams, Aug. W. ....	Apr. 1873
*Ward, Bradish C. ....	Apr. 8, 1860	Williams, Edward F. ....	Oct. 17, 1866
Ward, Hiram Q. ....	Jun. 30, 1887	*Williams, Geo. W. ....	Apr. 8, 1860
*Warner, Aquila. ....	July 1858	Williams, J. Benson. ....	1883
Warner, Charles C. ....	Feb. 24, 1885	Williams, John M. ....	Aug. 23, 1842
Warner, Pliny F. ....	Oct. 30, 1860	*Williams, Loring S. ....	Apr. 8, 1860
Warner, W. J. ....	Jun. 27, 1878	*Willis, Erasmus D. ....	Mar. 27, 1830
Warren, Henry V. ....	Jun. 10, 1859	Williston, Martin L. ....	Mar. 3, 1870
Wasseul, J. B. ....		Willson, Theo. B. ....	July 24, 1879
Waterman, Wm. A. ....	Feb. 12, 1868	Wilson, George H. ....	Sept. 6, 1876

Wilson, Henry.....	1876	Wray, Alfred K.....	Jun. 23, 1880
*Wilson, William ....	Apr. 1871	Wright, Eugene F....	Nov. 11, 1873
Windsor, John H ....	Dec. 22, 1858	*Wright, Samuel G...	Oct. 1840
Windsor, William.....	Apr. 28, 1858	Wright, Wm. B.....	Dec. 2, 1862
Winter, Alpheus.....	May 7, 1863	Wyckoff, Alph. D....	Aug. 3, 1860
*Wirt, David .....	1844	Wyckoff, Edwin D...	Apr. 11, 1888
Wise, D. Welesley ...	Sept. 25, 1884	Wyckoff, Jas. D ....	Oct. 25, 1859
*Wolcott, Samuel.....	Nov. 13, 1839	Wylie, Edgar B.....	Apr. 27, 1893
Wolf, Joseph .....	1875	*Yates, Thomas.....	Sept. 1, 1874
Wood, Roland A.....	Feb. 21, 1876	York, F. H .....	Jan 12, 1887
Woodbury, Francis P.	Jan. 7, 1865	Young, Albert A.....	1863
Woodmansee, Wm....	Apr. 10, 1871	Zimmermann, G. A ..	Mar. 14, 1871
*Worrell, Benj. F....	Nov. 16, 1857		

## OMISSIONS.

Ackerman, A. W. ....	Aug. 28, 1891	De Forest, H. P.....	Dec. 18, 1867
Aswell, F. B. ....	May 2, 1888	*Demarest, W. L ....	1888
Benton, L. E .....	Nov. 19, 1874	Dickinson, G. L .....	Sept. 20, 1876
Blodgett, Chas. E....	Feb. 5, 1884	Donaldson, Asa.....	
Boswell, Charles.....	1840	Lee, Albert.....	Aug. 10, 1876
Calhoun, H. C. ....	Aug. 27, 1890	Minnis, Thos. W....	Sept. 4, 1884
Colton, Heman S ....		*Richardson, Sandf ..	Jun. 25, 1854
Danforth, Jas. R.....	Jan. 2, 1858	Swinton, W. C.....	Apr. 9, 1891

This list could be largely extended, but for uncertainties as to period of supply, membership in Association and ecclesiastical connection.

The following names should be starred: Henry Bates (Sept. 25, 1842), B. S. Baxter, M. M. Colburn, Thos. G. Cole (1858), Geo. A. Coleman, O. W. Cooley, Edward F. Cutter, S. B. Demarest, Abram Frowein, T. C. Jerome, John Jones, M. F. Sargent, Lathrop Taylor.

The star should be removed before the name of James H. Laird.

CHANGES: Geo. F. Bronson, ord. Feb. 19, 1851; Rich. D. Bull, Mar. 14, 1855; Chas. H. Cook, Sept. 15, 1881; Alvirus N. Hitchcock, 1877; Israel W. McKeever, Oct. 21, 1861; Theoph. Packard, Mar. 12, 1828; Marvin Root, Sept. 5, 1833.

# ... CHURCHES ...

WITH TIME OF ORGANIZATION, AND THE ORIGINAL NUMBER OF MEMBERS,  
WHICH NO LONGER APPEAR IN OUR MINUTES.

Church.	When Organized.	Church.	When Organized.
Albany—10.....	July 13, 1842	Cobden .....	1868
Albion .....	Dec. 13, 1842	Collins }	
Aledo .....	Feb. 15, 1869	Clement } .....	1851
Arcola .....	Jan. 14, 1868	Huey .....	
Arispe .....	May 12, 1853	Como—12 .....	1850
Ashley .....	1887	Compton } —16.....	1846
Atlanta—6 .....	1854	Virgil }	
Atlas—12 .....	July 1834	Cornwall—10 .....	Jun. 3, 1859
Babcock's Grove—15.	1851	Chapin .....	Jan. 17, 1871
Barrington—20 .....	Mar. 17, 1853	Chatsworth .....	
Barry .....	1845	Clyde .....	Oct. 4, 1859
Beebe's Grove—15 ...	1839	Deer Park.....	Apr. 15, 1857
Belvidere—10.....	1852	Dix .....	1864
Bernadotte .....	1843	Dunleith .....	Feb. 8, 1859
Beverly .....	Dec. 27, 1859	Durand .....	{ Jun. 11, 1848
Big Grove—18.....	Nov. 24, 1834		{ Oct. 15, 1868
Big Rock—12.....	Oct. 19, 1838	Eagle Point .....	May 20, 1843
Big Woods—20 .....	Apr. 3, 1842	East DuPage—9.....	1836
Blandinsville .....	1868	East Lisbon.....	Apr. 6, 1868
Bloomington—15 ...	Aug. 22, 1840	East Wauponsie.....	July 9, 1872
Bloomington .....	Sept. 9, 1843	Eden.....	Feb. 4, 1865
Bluff .....		Edgewood .....	July 9, 1876
Braceville .....	1871	Elida—8 .....	1846
Braidwood .....	1871	Elk Grove—10.....	Feb. 14, 1836
Brenton }		Elkhorn.....	{ 1854
Stockton } —27 .....	Jun. 3, 1860		{ 1860
Lyman }		El Paso .....	Apr. 1859
Brickton .....	Apr. 26, 1858	Fairfield—11.....	Jan. 1846
Brighton .....	Jun. 6, 1867	Fairview .....	Sept. 10, 1869
Bristol Station .....	Nov. 1865	Flag Creek .....	Jun. 1840
Brookfield .....	Aug. 24, 1871	Fox Lake .....	
Bruce .....	Oct. 1855	Fulton City—10 .....	July 1854
Burlington .....	Mar. 1, 1850	Galena .....	Aug. 2, 1860
Burritt—10 .....	1856	Gap Grove—11 .....	Jun. 7, 1839
Campus .....	1875	Grafton—11 .....	1845
Carpenterville .....	Apr. 26, 1864	Grand Detour—13 ...	1842
Carbon Cliff .....	Sept. 1, 1878	Hamilton .....	May 19, 1859
Carthage—8 .....	Mar. 1836	Hat Grove—25 .....	1851
Cedron { —13.....	Nov. 24, 1856	Havana—39 .....	1858
Chili }		Hickory Creek.....	Jun. 9, 1839
Chicago churches—		Hillsgrove .....	Jan. 13, 1841
Edwards .....	1854	Hoyleton .....	Apr. 10, 1858
Evangelical Union. May 9, 1883		Jericho—12.....	1838
Immanuel.....	1884	Kaneville.....	Sept. 22, 1857
Park (Wicker Park)		Kankakee .....	Sept. 9, 1854
Pilgrim .....		Kendall—10 .....	1848
Salem .....	Oct. 13, 1857	Knoxville .....	Jun. 9, 1850
Tabernacle (1st) ...		La Fayette.....	1847



Lanark .....	Dec. 29, 1859	Pleasant Grove .....	1840
Leyden .....	1865	Pleasant Prairie .....	
Lincoln .....	Feb. 14, 1859	Plum Grove .....	Apr. 12, 1849
Lisbon—22 .....	1838	Polo .....	
	1851	Poplar Grove—11 .....	Mar. 18, 1862
Lisle .....	Mar. 29, 1860	Prairie City { .....	Oct. 1, 1842
Little Rock—7 .....	May 1853	Virgil .....	
Lodi .....	Oct. 26, 1854	Princeville .....	1856
Lyndon—15 .....	1836	Richmond .....	Dec. 23, 1843
Lyons .....	Jan. 14, 1877	Richview .....	Sept. 29, 1867
Lyonsville—11 .....	1843	Ringwood .....	Mar. 4, 1848
Lysander—10 .....	1850		1859
Ludlow .....	Sept. 1, 1868	Rockport .....	Nov. 1834
Macomb .....	Oct. 2, 1858	Rosefield .....	Oct. 29, 1859
Makanda .....	July 5, 1858	Round Grove .....	Mar. 5, 1875
Manteno .....	Aug. 23, 1862	Salem .....	Jan. 8, 1860
Marengo .....	Apr. 17, 1858	Saunamin .....	Nov. 2, 1861
Mendota .....	Oct. 5, 1855	Savannah—7 .....	1843
Metamora .....	1843	Shabbona Grove—13 .....	Oct. 4, 1853
Middlesex—7 .....	Sept. 1858	Shiloh—28 .....	1853
Milo .....	Sept. 23, 1849	South Pass .....	Feb. 5, 1868
Mineral .....	Aug. 1, 1858	Sparta .....	Mar. 7, 1861
Monee .....	Nov. 21, 1861	Spoon River { .....	Jan. 22, 1847
Montebello } .....	Apr. 19, 1849	Elmore .....	
Oakwood } .....		Sunbury .....	1857
Morrison .....	Jun. 26, 1858	Swede (Rockford) .....	
Mount Hope .....	1840	Tremont—10 .....	1843
Mount Palatine .....	Feb. 7, 1869	Twin Grove .....	Sept. 1859
Munro .....	Feb. 4, 1843	Udina .....	Jun. 1848
Nebraska .....	1858	Ullin .....	
Nettle Creek .....	July 1849	Union .....	May 1864
Newark .....	Apr. 9, 1843	Upper Alton .....	May 25, 1868
New Berlin .....	Oct. 1, 1859	Upper Du Page .....	Sept. 14, 1865
Newburg .....	1842	Urbana .....	1854
New Milford .....	Apr. 7, 1869	Utica .....	Jan. 1, 1870
New Rutland .....	Feb. 28, 1858	Vermillionville—13 .....	July 1834
New Windsor .....	Oct. 11, 1870	Vermont .....	Dec. 12, 1860
Oakland .....		Verona .....	Mar. 13, 1870
Oakwood .....		Vienna .....	July 18, 1858
Onarga .....	Dec. 8, 1858	Viola .....	Sept. 23, 1858
Orange .....	Apr. 4, 1872	Walnut .....	1841
Orangeville .....	Dec. 1844	Walnut Grove .....	1857
Osceola .....	1847	Wayne Center .....	Dec. 1, 1841
Otter Creek .....		West Point .....	Jan. 1867
Owen—8 .....	Feb. 25, 1857	Wethersfield—15 .....	Oct. 15, 1839
Pekin .....	Mar. 8, 1871	Winslow .....	Apr. 11, 1878
Pilot .....	Apr. 5, 1868	Zion (Quincy) .....	July 26, 1858

## A PARTIAL LIST OF CHURCHES

WITH NAMES CHANGED.

Auburn .....		Mt. Hope .....	
now Union Congregational.		merged in Atlanta.	
Babcock's Grove .....		Munro (Brickton)....	
now Glen Ellyn.		now Park Ridge.	
Bristol .....	Apr. 1, 1836	Newburg .....	
now Yorkville.		merged in Elmwood.	
Broughton .....	Nov. 23, 1875	Oakalla .....	Nov. 4, 1857
now Emington.		now Loda.	
Cedron and Chili .....		Orchard Grove .....	
merged in Bowen.		now Lombard.	
Chicago South .....		Ottawa First—13 ....	1839
merged in Plymouth.		Free Church—16...	1848
Clinton Street .....		Plymouth .....	1858
merged in Ewing Street.		now Ottawa Union.	
Danby .....	Oct. 16, 1862	Paw Paw .....	Mar. 6, 1865
now Prospect Park.		now Rollo.	
Delaware .....	Apr. 12, 1870	Prospect Park .....	
now Kemper.		now Glen Ellyn.	
Dement .....	Sept. 21, 1856	Quincy First .....	1830
now Creston.		Central .....	Aug. 1, 1847
Englewood .....		now Union.	
now Pilgrim.		Round Prairie .....	Jan. 6, 1836
Fiftieth .....		now Plymouth.	
now Park Manor.		South Park .....	
Good Shepherd .....		now University.	
now Brighton.		Twelve Mile Grove...	1841
Grafton .....		now Pecatonica.	
merged in Marseilles.		Upper Du Page .....	
Hadley—16 .....	1833	now Downer's Grove.	
now Homer.		Union Tabernacle....	
Hat Grove .....		now Ashland Avenue.	
merged in Roseville.		Workers' Church ....	
Lawndale .....	May 17, 1880	now Doremus.	
now Millard Ave.		Zion .....	
Little Rock .....		now Green Street.	
merged in Sandwich.			

## AN EXPLANATION.

In the first records of the General Association ministers were entered thus: Daniel Chapman, Fulton County; John Cross, Lee County; William Carter, Pike County. The Association printed its minutes with statistical tables first in 1852. The reports from the churches comprised but few items; were dissimilar and very imperfect for nearly ten years. The names of church clerks or of other church officers were not given at all. Not infrequently the name of the church was not that of the post-office or precinct. Not many churches reported the year of organization and none the time of ordination of its ministers till 1860. They were expected to give the time the minister commenced labor with a church. Then, as now, church records were not kept with care and in business-like method. To this chiefly is to be attributed the difficulty of getting statistical reports in the time allotted. This is written Jan. 31, 1895. Blanks for church reports were sent out Dec. 20, 1894, urging immediate returns the first week in January. The tables of two Associations only, comprising each sixteen churches, have been received. Probably half the churches have to be written to a second time for their reports, and many three, five, six times and upwards. With this statement of facts it will be seen that the difficulty of making the tables in this volume was great. They represent the occasional work of a lifetime of years. The work was undertaken with view of giving the time and place of birth, with places of education of this ministry in our churches, together with some fields of labor in which they served. It can possibly be conjectured why the undertaking was not successfully carried through.



## THE LAST MEETING AND THE FIRST.

The last was in the church edifice of the Oak Park church, imperfectly represented in the cut following the title page, standing upon rising ground, the worshiper can go up to the house of the Lord. It is built of stone, with ample basement rooms. The charming audience room has been much enlarged since the building was erected in 1873. The first cost was \$50,000. The church organization dates from 1863. In 1871 its name is entered in the Chicago Association, which then had twenty-seven churches. Rev. George Huntington was pastor from 1870. Rev. Edward D. Eaton, 1880, was his successor till January, 1886, when Rev. Henry N. Hoyt was pastor till June, 1894. The growth of the church has been gradual, from eighty-one members in 1871 to six hundred and eighty in 1894. The semi-circular cushioned seats, the carpeted floors, the stained glass windows, the majestic organ, the heating apparatus out of sight, the lighting by electricity, suggestive of comfort, luxury and love, were in marked contrast with the place which witnessed the formation of the Association—the church edifice at Farmington, 1844, the low one-story building of wood, without paint or attractive feature. Its plain seats, without cushion, floor uncarpeted, the large box stove for wood, conspicuous pipe, the tallow candle for illumination! It was a glad day when, built with sacrifice, and self-denying gifts, so much more comfortable than their own homes, they gathered there, saying: "This is none other than the house of God. This is the gate of heaven." George W. Little, chosen deacon in the new church, 1849, thus gives his recollection of the first building:

"It was the first sanctuary built in the town. It was situated on north Main street, and was one block west and one north of the present building. It was a simple frame building, 26x40. It faced the west and had one door in the center of the west end. Inside there was an aisle running through the center of the room. From this aisle the pews extended to the sides of the room. The stove stood in the center of the building, and the pulpit was at the extreme end upon a raised platform. The table which served for a desk was made by a village carpenter, and its top was a solid black walnut slab three inches thick. On either side of the pulpit three seats faced the desk, one side being occupied by the choir, and the other being the "Amen Corner." The first communion set was a simple one, a common pitcher and some Britannia cups loaned for the occasion by myself. After the completion of the new building, a fine edifice in its day, the original church was sold and taken down. It is not known that there is any picture of it extant."

The township of Farmington began to be settled in 1827. Many of the first settlers were from New England. They brought with them their preferences for Congregationalism. Yet they conformed to the

custom prevalent, and associated with others in the formation of a Presbyterian church, with ten members, July 23, 1836. After the schism of 1837 this church connected itself with the New School Branch. By consent of the church April 30, 1843, twenty-two persons withdrew and organized as the First Congregational church of Farmington. Both churches occupied the same house, contributing each its share toward expenses. In December, 1849, a union meeting was held, in which each church voted separately to unite in a new organization, to be called The Congregational Church of Farmington. All but two or three of the Presbyterian church were in the movement. These afterwards were the germ of the present Presbyterian church. The new church, composed of twenty-six members—fourteen men, twelve women—occupied the church edifice two years while engaged in the formidable work of building for itself. It required great self-denial, liberal giving and persistent effort. But the house was completed and dedicated Dec. 18, 1851. A brick edifice, 40x60, it had a finished basement, spire and bell, with seventy-two seats on the ground floor, and twelve in the gallery. It could comfortably accommodate four hundred. It had an organ. No meeting-house in that part of the State surpassed this in beauty or convenience. Its cost was \$8,000. After eighteen years it was repaired and improved at cost of \$1,500.

The ministry of this Presbyterian church and of the united body were Congregational in sentiment, and, after leaving Farmington, were all pastors of Congregational churches. These men's names were Jeremiah Porter, James A. Hawley, Milo N. Miles and C. S. Cady, Levi Spencer was employed by the Congregationalists separately. The day of dedication, Dec. 18, 1851, Wm. E. Holyoke was ordained and installed pastor, he then having served the church one year. His term of service was four years. During that time the church prospered, receiving sixty-eight new members, forty-three on profession of faith. Mr. Holyoke was followed by Rev. J. M. Williams, April 17, 1854. He was installed Oct. 20, 1855, and dismissed by Council Dec. 2, 1863. One hundred and fifty were received in those nine and one-half years, ninety-four on profession of faith. Rev. Lathrop Taylor entered the service of the church April 3, 1864, was installed June 21st, Dr. Edward Beecher preaching the sermon on that occasion. There were special seasons of revival in 1866 and 1868, the latter of great power. More than one hundred professed to have become children of God. Forty were added to the church. Mr. Taylor remained ten years. Rev. J. B. Fairbank, called in 1875, remained five years. Rev. Othello V. Rice began in 1880, and remained three years. Rev. Jno. P. Barrett, in 1884, remained two years. Rev. Chas. E. Marsh, five years. The present minister, F. W. Hullinger, commenced labor in 1892, the church membership then being one hundred and thirty. Under this able and devoted ministry the church has been honored, exemplary and useful. In

later years it has, with many others, suffered from removals and deaths of distinguished and liberal members. Its creed and covenant are as follows:

## CREED.

1. We believe in the existence of one living and true God; and that God exists in three persons, the Father, Son, and Holy Spirit, and that these three are one.

2. We believe the Bible to be the word of God, and the only infallible rule of faith and practice.

3. We believe that Jesus Christ is the Son of God, the only Savior of sinners; and that repentance and faith in him are the only conditions of our salvation.

4. We believe in the doctrine of Divine sovereignty as expressed in the word of God; that he worketh all things after the counsel of his own will (Eph. i, xi), yet so that the free agency of man is by no means impaired thereby.

5. We believe in the resurrection of the bodies both of the just and the unjust, and that the wicked shall go away into everlasting punishment, and the righteous into life eternal.

6. We believe that any number of believers, duly organized, constitute a church of Christ, the special ordinances of which are baptism and the Lord's Supper.

## COVENANT.

In the presence of God, his holy angels and this assembly, you solemnly avouch the Lord Jehovah, Father, Son, and Holy Ghost, to be your God; the supreme object of your affection and your portion forever.

You humbly and cheerfully devote yourself to Him in the everlasting covenant of grace, consecrating yourself entirely to his service; and you promise, through the assistance of his Spirit, to spend your life in promoting the honor of his name and the interests of his kingdom.

You also promise to receive the members of this church as your brothers and sisters in Christ; to walk with them in all the ordinances of the Gospel, and to submit to the discipline required therein; to sanctify the Lord's Day; to live in regular attendance on the worship of God with this church, and daily prayer and reading the Scriptures; and that you will by all means in your power promote its peace and prosperity till by death, or otherwise, your relation to it shall cease.

## CLOSING ADDRESS.

We, then, the members of this church, do cordially receive you and admit you to all the privileges of this church; engaging on our part to love you as Christians, to aid you in fulfilling your covenant vows, by our sympathies and prayers and, if need be, by our admonitions. And now may the Lord help us, lift upon us the light of his countenance, and give us an abundant entrance into his kingdom through Jesus Christ our Lord. Amen.

The following are the creed and covenant of the church in Lincoln, organized with eleven members March 12, 1859, and now extinct.

## CREED.

We believe in God, the Father, Almighty, the being of absolute perfection, the Creator, Preserver and Governor of the Universe: Who so loved the world that He gave His only begotten Son for its redemption.

We believe also in Jesus Christ, His only Son, our Lord, who was in the beginning with God, and was God; who became man and suffered

to take away the sins of the world, in whom alone we have redemption, being justified freely through repentance and faith in His blood; who rose from the dead and ascended on high and sitteth at the right hand of the Father, whence He shall come to judge the quick and the dead, punishing the wicked with everlasting destruction from His presence, and receiving His people into His everlasting kingdom.

We believe in the Holy Ghost, the comforter, through whom alone we, being by nature children of wrath, are renewed and sanctified, by whose inspiration the Scriptures are given, who with the Father and the Son, together one God, is supremely to be loved and served, and alone to be adored.

Finally, we believe in one Church on earth and in Heaven, and in one Baptism, and in one Communion of the body and blood of Christ, and we look for the Resurrection of the dead and the Life immortal.

This you truly confess and heartily believe.

#### COVENANT.

In the presence of God and this assembly you do now freely and cordially enter into the everlasting covenant of grace.

You do confess the Father Almighty, your Maker and Preserver; the Lord Jesus Christ, your Savior and Master; and the Holy Spirit your Sanctifier and Guide, to be your God.

You do trust only in His Sovereign grace and Almighty power.

And you do promise that you will henceforth faithfully endeavor to keep His commandments and follow Him in all things; to walk with His disciples in love; to honor this Church of Christ in your life; to give diligent attendance upon its services and ordinances; to refrain from opposing its faith; to submit to its rules and discipline; to labor and pray for its increase, purity and peace; and denying all ungodliness and worldly lusts, to live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

This you truly confess and heartily engage.

We, then, as members of this Church, in the name of Christ affectionately welcome you to his discipleship, to a share in the blessings and promises of His covenant, to a participation in the duties, privileges and glory of His Church, and the fellowship of that great multitude which no man can number, who have confessed Christ on earth.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen.

The following is the creed of the Dwight church:

#### CREED.

Regarding the christian religion as the gift of God to mankind, through a supernatural revelation embodied in the Scriptures of the Old and New Testaments, we believe:

1st. That there is only one true God—the Creator and Governor of the universe—made known to us in the Scriptures as Father, Son, and Holy Ghost.

2d. That sinfulness characterizes the human race, and that all transgressors by their own acts incur the righteous condemnation of the divine law, the penalty of which is eternal death.

3d. That the Lord Jesus Christ voluntarily took upon himself our nature, and by his expiatory sufferings and death became the Savior of all who truly repent and believe in him.

4th. That the Holy Spirit convinces men of sin, renews them unto life, and perfects them in holiness; and without whose agency man never could be converted and saved.

5th. That the sacraments are Baptism and the Lord's Supper; the former being essential to membership in the visible church; the latter, an important means of spiritual improvement.

6th. That there is to be a day of judgment, when the destiny of every individual of the human race will be unalterably settled; the righteous entering into life eternal, and the wicked going away into everlasting punishment.

#### COVENANT.

Viewing yourselves to be subjects of divine grace, you do now, in the presence of these witnesses, take God the Father to be your Father, God the Son to be your Savior, and God the Holy Spirit to be your Sanctifier, Comforter and Guide.

Knowing that the Scriptures of the Old and New Testaments are the only infallible rule of religious faith and practice, you engage, God helping you to conform to their teaching in all things. While recognizing the unity of the church of Christ throughout the world, yet you adhere to the faith and practice of those with whom you now become identified. And you extend to all believers the hand of christian fellowship. This you do on the basis of those fundamental truths in which you and they agree. At the same time, you pledge yourself to promote in every possible way the peace and prosperity of this particular church; watching over its members in the spirit of love as long as you shall be connected with them.

You also promise, as far as Providence shall permit, to attend upon the ordinances of the gospel, such as Baptism, the Lord's Supper, Public Worship, and the observance of the Sabbath, and to practice secret and family prayer, and instruct, govern and restrain all under your care with a view to God's glory and their profit for the life that now is, and that which is to come.

## COMPARATIVE STATISTICS.

YEAR.	MINIS- TERS.	MEMBERS.			ADMISSIONS.			REMOVALS.			BAPTISMS.		SUNDAY SCHOOL.	BENAVO- LENT CONTRIBU- TIONS.	HOME EXPENSES.
		Male.	Fe.	To.	Ab.	Con.	Let.	Tot.	Dea.	Let.	Dis.	Tot.	Ad.	Inf.	
1844.	40	.....	.....	2432	.....	486	202	688	21	60	11	92	.....	.....	*\$8,900
1845.	86	.....	.....	6049	.....	512	339	851	54	168	13	260	.....	.....	8,745
1846.	115	.....	.....	6367	.....	544	477	1021	64	236	83	339	.....	.....	5,362
1847.	121	.....	.....	7109	.....	588	640	1028	107	311	28	446	.....	.....	11,379
1848.	125	.....	.....	7754	.....	429	761	1190	111	567	27	708	.....	.....	64,065
1849.	135	.....	.....	7740	.....	539	756	1295	61	518	26	600	.....	.....	26,763
1850.	137	.....	.....	7967	.....	589	756	1295	61	518	26	600	.....	.....	26,488
1851.	157	.....	.....	10232	.....	1237	1150	2387	90	650	33	773	.....	.....	10,189
1852.	158	.....	.....	9662	.....	1265	1038	2303	90	644	61	908	.....	.....	16,611
1853.	172	.....	.....	11841	.....	1160	851	1866	125	751	56	982	.....	.....	*12,468
1854.	186	.....	.....	12847	.....	1275	792	2067	131	805	48	785	.....	.....	*12,468
1855.	199	.....	.....	13466	.....	1437	649	1645	186	540	78	754	.....	.....	*12,468
1856.	210	.....	.....	14366	.....	1511	665	1704	197	568	53	818	.....	.....	*12,468
1857.	213	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1858.	204	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1859.	215	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1860.	216	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1861.	221	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1862.	225	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1863.	241	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1864.	247	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1865.	220	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1866.	222	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1867.	225	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1868.	241	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1869.	247	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1870.	217	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1871.	222	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1872.	225	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1873.	217	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1874.	233	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1875.	239	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1876.	240	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1877.	244	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1878.	241	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1879.	247	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1880.	241	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1881.	250	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1882.	255	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1883.	265	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1884.	240	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1885.	281	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1886.	282	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1887.	287	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1888.	281	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1889.	284	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1890.	280	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1891.	316	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1892.	306	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1893.	323	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1894.	335	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1895.	355	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1896.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1897.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1898.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1899.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1900.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1901.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1902.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1903.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1904.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1905.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1906.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1907.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1908.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1909.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1910.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1911.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1912.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1913.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1914.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1915.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1916.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1917.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1918.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1919.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1920.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1921.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1922.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1923.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1924.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1925.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1926.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1927.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1928.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1929.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1930.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1931.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1932.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1933.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1934.	.....	.....	.....	14317	.....	1766	985	1700	222	499	61	782	.....	.....	*12,468
1935.	.....	.....	.....	14317	.....	1766	985	17							

## CONTENTS.

	PAGE.
THE RECORD OF FIFTY YEARS .....	5- 13
FIFTY YEARS OF HOME MISSIONS .....	14- 27
CONGREGATIONALISM AND POPULAR EDUCATION .....	28- 31
CONGREGATIONALISTS IN WESTERN ILLINOIS .....	32- 38
CONGREGATIONALISTS AND THEOLOGICAL EDUCATION.....	39- 46
FIFTY YEARS OF THEOLOGICAL DEVELOPEMENT .....	47- 56
THE PIONEER MINISTERS .....	57- 65
FIFTY YEARS OF FOREIGN MISSIONARY WORK .....	66- 74
REMINISCENCES OF THE THEN AND NOW.....	74- 80
FIFTY YEARS OF CHURCH BUILDING.....	81- 86
FIFTY YEARS OF SUNDAY SCHOOL WORK .....	86- 95
REVIVALS IN OUR TIME.....	96-100
CONGREGATIONAL PERIODICALS .....	100-102
RESOLUTIONS OF ASSOCIATION.....	103-110
OUR REPRESENTATIVES IN NATIONAL COUNCIL .....	111-113
CORPORATE MEMBERS OF A. B. C. F. M .....	114
MINISTERS IN THE CHURCHES .....	115-126
CHURCHES EXTINCT OR WITH CHANGED NAMES .....	127-129
THE LAST MEETING AND THE FIRST.....	130-132
CREEDS AND COVENANTS .....	132-135
COMPARATIVE STATISTICS OF FIFTY YEARS.....	136







~~MAY 6~~ 1974

BX7148.I4G4  
In commemoration;  
Andover-Harvard

001750736



3 2044 077 971 901

GENERAL Congregational  
Association of Illinois.  
In commemoration.

BX  
7148  
.I 4  
G4